

A COMPARATIVE ANALYSIS OF THE REDEMPTIVE LEADERSHIP MODEL
AND CHALLENGES IN ACHIEVING REDEMPTIVE LEADERSHIP

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

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MAY 2016

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ACKNOWLEDGEMENTS

This work is dedicated first to the love of my life, my wife, Evelyn, my special gift from God as a life partner. Soon after we were married, we *together* accepted Jesus Christ as our Lord and Savior and *together* were baptized. From the beginning, her love and encouragement has been the ‘wind beneath the wings’ of my ministry! I thank her, with all my heart, for her never-failing belief in me.

I further dedicate this work to my son Minner, his beautiful wife, Samantha and our sweet grandson, Lucas, as well as to my other amazing son, Mario. To my dear parents, Mima and Pipo, I love you both! Thank you for being the perfect family for me.

Nobody writes a thesis in a vacuum. Every doctoral candidate requires a reviewer and editorial support. My friend, Ellie Green, served as the reviewer for this thesis. Furthermore, without changing my thoughts or ideas, she assured that I did not end a sentence with a prepositional phrase, dangle a participle, or split an infinitive. Thank you, Ellie!

ABSTRACT

This thesis provides a comparative analysis of The Redemptive Leadership Model, as designed by Doctors Cooper and Powers, with four other leadership models as well as the Old Testament sanctuary model. To varying degrees, each model's premise is that in order to be in alignment with God's plan, fallen leaders must be redeemed and restored physically emotionally and spiritually.

May the information provided in this thesis demonstrate that, in Christ, leaders may be "perfect" at each stage of life's journey because it is His hand that is inexorably leading, guiding and shaping all who yearn to be redemptive leaders.

CHAPTER ONE

THE PARAMETERS AND SETTING OF THE PROJECT

There is a striking disconnect between today's theological performance-based education, defined by the traditional outward signs of achievement, taught in seminaries and the reality of every ministers private, daily outcome-based ministerial practice, as defined by the people redeemed from sin and led to experience a joyous freedom in Jesus Christ as their Lord and Savior. "Too many of us start out in ministry highly motivated, full of optimism and energy. But within a few years, we get discouraged and lose heart. We find ourselves either giving in to merely going through the motions or giving up ministry all together."¹

Dr. Richard J. Krejcir is the Director of 'Into Thy Word Ministries,' author, pastor and graduate from Fuller Theological Seminary in Pasadena, California confirms the problem we are facing in leadership.

Statistics say that 60% to 80% of those who enter the ministry will not still be in it 10 years later, and only a fraction will stay in it as a lifetime career. Over 90 percent of the pastors start off right with a true call and the enthusiasm and the endurance of faith to make it, but something happens to derail their train of passion and love for the call. Focus on the Family has reported that we in the United States lose a pastor a day because he seeks an immoral path instead of God's, seeking intimacy where it must not be found. Statistics state that 70% of pastors do not have close personal friends, and no one in whom to confide. They also said about 35% of pastors personally deal with sexual sin. In addition, 25% of pastors are divorced. The statistics I had with church growth resources is even higher. Pastors who tend to be very educated seem to have the ability to embark in

¹ Dave Earley and Ben Gutierrez, *Ministry Is--: How to Serve Jesus with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2010), 135.

sin on Saturday and preach the Word on Sunday without thinking anything is wrong.²

The Global Pastors Network notes that two thousand pastors abandon the ministry every month, never to return.³ Why is there this great revolving door of pastors entering seminaries seeking an education for serving God only to later leave their pastorates in abject failure and disappointment? I believe the answer lies in the fact that there is a great disconnect between a seminary education and the reality of private day-to-day ministerial practice.

In my seminary experience from 1993-1996 more emphasis could have been given to my personal leadership development. There is the developmental of the public professional side and the developmental of the private personal side. Awareness and understanding of both sides will better prepare ministers for the realities that are inevitable during their ministerial careers.

Of many theological classes and papers required for graduation with a Masters of Divinity degree, I do not recall a single instance in which I was asked to consider, contemplate or address my personal weaknesses, fears or even the possibility of a future moral lapse. It was as though such thoughts were unthinkable in a full-fledged 'degreed' minister of the gospel. It was almost as though holiness was bestowed along with the Master of Divinity certificate. Nor did it occur to me that I would face any disconnect between what I was taught and what I would face on the job.

² R.J. Krejcir, Ph.D. Francis A. Schaeffer, "Institute of Church Leadership Development," January 1, 2009, accessed January 1, 2015, <http://www.lifechristiancounseling.com/pastors/>.

³ Dave Earley and Ben Gutierrez, *Ministry Is--: How to Serve Jesus with Passion and Confidence*, 135.

In fact, our professors provided us with visiting ministerial lecturers, usually authors of books, who came to expose us to ‘real world’ formulas for church growth and for delivering successful sermons. They provided steps and formulas that focused on our future productivity that seemed to assure that following their advice would bring amazing success to our careers.

While these ‘experts’ shared their experiences and triumphs on their road to success they failed to refer to any professional or personal ministry struggles or failures. We naïve ministerial students received the impression that our independent practice would be ‘a piece of cake’ if we only followed their presented formulas.

J. Oswald Sanders stated it best. “True service is never without cost. Often it comes with a bitter cup of challenges and painful baptism of suffering... The final estimate of men of office he has held, but only the quality of his deeds and the character of his mind and heart.”⁴

Had I heard words like these, I believe I would have been better prepared for the realities of leadership. An awareness and understanding of the Redemptive Leadership Model developed in this thesis may move leaders away from the traditional performance-based ministerial practice model to a personal developmental outcome-based ministerial practice model that has a more significant impact not only on the life of the minister-leader but also on the parishioner he/she serves.

Rather than performance-based assessment of ministers (how many baptisms, percentage of increase in tithe, articulate in the pulpit), the Redemptive Leadership Model

⁴ J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 2007).

will demonstrate the superiority of an outcome-based assessment of ministers (pastor and member satisfaction and joy, transformation of ‘sinners’ into joyous ‘saints’ volunteering in church ministries, church attendance and support, thriving and vibrant community outreach programs).

Thesis Hypothesis

The Five developmental stages of the Redemptive Leadership Model, when understood and embraced, will transform the traditional ministerial leadership style from a focus on an individual pastor’s performance to a focus on the redemptive outcomes of parishioners. Furthermore, implementation of the model will transform an organization into a culture where transformation is the norm and redeemed lives are the expected outcome of pastoral ministry.

Will education about The Redemptive Leadership Model serve as a catalyst for understanding that transformation and redemption of all human beings—including themselves—is the goal of ministry? Can an understanding of the Redemptive Leadership Model increase personal health and resiliency of pastoral leaders?

Participants will:

1. Become familiar with Five Stages of the Redemptive Leadership Model and recognize that leadership is a life journey across the Five Stages.
2. Cease to believe that hiding the past is a virtue and understand that redemptive leadership requires transparency.

3. Demonstrate an increased awareness of the shaping impact of their personal life story on leadership success.
4. Understand how the Dark Side of the personality is an integral part of every minister's story, or narrative; understand the impact each person's Dark Side has on the things they do.
5. Understand God's role in the crisis events of every person's life.
6. Understand that all humans, from characters in the Old Testament, to our lives today, share a bond of brokenness and a need for God's grace and mercy to survive.

Description of Key Terms

Here are some key terms with a brief introductory description, which will be discussed in chapters 2 and 3.

1. Developmental Process - Chapter 3 addresses the life journey and life long development of the leader. We all go through stages of faith and share this critical journey. "The Critical Journey is at its core, a description of the individual's spiritual journey; our response to our faith in God with the resulting life changes."⁵
2. Key Concepts of the Redemptive Leadership Model-

⁵ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 2005), xxi.

- a. Competency- The time in life where the leader develops an education, skills, experience, qualifications and knowledge.
- b. Principles- In the Redemptive Leadership Model these are underlying truths that transcend situations.
- c. Character- The root of who we are and how we have been shaped by our life experiences. Character involves our pluses and minuses, our strengths and our vulnerabilities. It's in the character phase of the Redemptive Leadership Model that we identify and begin to face our "Dark Side."
- d. Transformational- As described in the Redemptive Leadership Model, this is the stage where leaders focus on 'heart change' resulting in permanent modification, adjustment and/or revision of former thoughts, actions or policies within themselves, their followers and their organization.
- e. Redemptive- This phase of leadership works to set others free and "involves the notion of purchasing, ransoming, rescuing and tearing loose a person who is in bondage. Here there is deliverance from a curse or burden and the idea of setting free to live fully."⁶ The goal of achieving Redemptive Leadership could be compared to Scazzero's illustration of St. Benedict's Ladder of Humility.⁷ The last step of this ladder closely

⁶ Rodney Cooper and Harvey Powers, "*Redemptive Leadership*", unpublished class notes for Redemptive Leadership Class (Gordon-Conwell Theological Seminary Charlotte Campus). May 17, 2011.

⁷ St. Benedict's Ladder of Humility includes eight steps. These are developmental steps in the life of the leader. The steps are 1. Fear and mindfulness of God. 2. Doing God's will and not our own or other people's. 3. Willing to subject ourselves to direction of others. 4. Patience to accept the difficulties in others. 5. Radical honesty to others about your weaknesses/faults. 6. Deeply aware of being 'chief of sinners.' 7. Speaking less. 8. Transformation into the love of God. This last step closely relates to the redemptive level of leadership as further defined in chapters 2 and 3 of this thesis-project.

resembles the Redemptive Leaders. In this redemptive place “there is no haughtiness, no sarcasm, no put downs, no airs of importance. We are able to embrace our limits and those of others. We are fully aware of how fragile we are under no illusions. We are at home with ourselves and content to rely on the mercy of God. Everything is a gift.”⁸

3. The Wall- Fundamentally, the wall represents a place where transformation can occur.⁹ It may come in the form of a challenge, tragedy or painful experience. “Emotionally healthy spirituality requires you to go through the pain of the Wall- or, as the ancients called it, ‘the dark night of the soul.’ For many, going back in order to go forward thrusts us up against the Wall. Others are brought to it by circumstances and crises beyond our control.”¹⁰
4. The Dark Side- “It is actually a natural result of human development. It is the inner urges, compulsions, and dysfunctions of our personality that often go unexamined or remain unknown to us until we experience an emotional explosion... Because it is a part of us that we are unaware of to some degree, lurking in the shadows of our personality, we have labeled it the dark side of our personality.”¹¹

Two methods will be used to test the hypothesis. Twenty-two leaders will participate in a five-hour seminar on the Redemptive Leadership Model at the Sharon

⁸ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in your Life in Christ* (Nashville, TN: Thomas Nelson, 2006), 150.

⁹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 114.

¹⁰ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in your Life in Christ*, 117.

¹¹ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007) 28.

Seventh-day Adventist Church in Charlotte, NC. The Sharon Church is a multicultural (52 nations are represented within the membership) congregation.

The Sharon Church will provide a luncheon prior to the seminar in order for me to fellowship and informally assure participants of the purpose for the seminar, to assure their names and feedback will remain anonymous, and to solicit their cooperation and honest feedback.

I then will present the Redemptive Leadership Model in a lecture-discussion format using illustrative Power Point slides and videos. All voluntarily participating minister-leaders are men and women who hold prominent leadership positions in the 1000+ Sharon Seventh-day Adventist Church. Several are ordained pastors, two are ordained lay-pastors, others are ordained elders, and church ministry directors. This minister-leadership group preaches, teaches, and manages individual church ministries. Several serve on the weekly pastoral staff. In other words, these individual currently are serving on the front lines of multiple daily spiritual battles in a very large and growing congregation making them ideal candidates for consideration of the premise of this Redemptive Leadership Model.

A pre-test with the specific questions posed from the hypothesis and assumptions will be administered at the beginning of the seminar. There will be a total of ten questions that use a scale from 1-7, with 1 being least important and 7 being most important.

At the end of the seminar a post-test will be administered. This post-test will measure the change, if any, after the Redemptive Leadership Model is presented, discussed and participates are thoroughly educated to the model's concepts. The post-test

will include a comment box under each question. This box will allow participant feed back of their personal insights into each area presented.

At the conclusion of the post-test a statistical analysis of the data collected from the participant's scoring tools from both the pre and post tests will be presented. The analysis will demonstrate whether or not the participants experienced a greater desire for self-awareness and spiritual leadership potential by understanding and admitting the personal and private impact their past experiences have had on their present ministry practices. The numbers will be compared and any increase in awareness, value and change will be averaged. It is predicted that the presentation of the Redemptive Leadership Model will have a future impact on the ministry-leadership of the participants of this seminar.

The interactive seminar will be presented on January 4, 2015. It consists of five one-hour lectures using Power Point visuals and videos, with scheduled discussions and interactive solicitation of participant's stories to enhance the cycle of learning.

Setting

The Sharon Church, a 1000+ –member church, is located six miles on the southeast side of downtown Charlotte. It was built in its present location in 1973. While it is located near the heart of the 2 million people living in the city and surrounding areas, it retains a 'country' feel due to its spot amid the rolling hills of the Piedmont region. Even though Charlotte borders the state of South Carolina and has a rich Southern heritage the Sharon Church nevertheless is very multicultural in its membership. The church thrives

and grows through a decided mission to minister to all people regardless of race. The socio-economic status of the neighbourhood around the church is upper middle-class.

The Sharon Church has initiated and supported the planting of six Seventh-day Adventist churches in the greater Charlotte area. Two of these churches are English-speaking and four of them are ethnic in origin. Presently, two of these ethnic congregations meet on Sharon Church's main campus. One of these congregations has thirty members and the other has eighty. The pastors of these two congregations are part of the pastoral staff of the Sharon Church and will take part in the anticipated training of the Redemptive Leadership Model. The other participants are culled from their role in The Blueprint Model of the Sharon Church.

I believe the participants engaging in the Redemptive Leadership Model are ideal for determining the viability of my thesis research because they, as a group, have more leadership responsibility and experience than is permitted to volunteers in almost all other churches. This is because the Sharon Church is organized and operates under a shared ministry model called 'The Blueprint' that I designed and implemented in ministry partnership with Sharon Church Head Elder Ellie Green in 2008 while I was the Sharon Church lead pastor. When I moved into a higher management position within my denomination, the lead pastor who followed me, Doctor Bryan Aalborg, continued working within The Blueprint Model's administrative structure.

In The Blueprint Model, the typical church nominating committee was abandoned in favour of a human resource approach to volunteer church officers. Therefore, the church elders and directors of each ministry play a crucial administrative leadership role

in that they are selected and then remain in office until they move away, quit, are asked to step down, or pass away! Elders, ministry directors and all other church officers are selected by the lead pastor, confirmed by the pastoral staff and submitted to the Board of Elders that acts monthly as a standing 'human resource department.' Volunteer church offices are filled by those whose spiritual gifts match the 'job' and who have demonstrated leadership qualities that are affirmed by the congregation.

In The Blueprint Model, each elder is required to oversee two or more directors of specific church ministries that match their spiritual gifts. Each elder overseer becomes the spiritual, tactical and financial advisor to the directors of their assigned ministries. Each ministry director operates his or her ministry much as a manager might operate a department of a commercial business.

If a ministry director needs help or advice they go directly to their elder overseer. In the administrative structure of The Blueprint Model, parishioners do not approach the pastor for problem solving! They must first, always, go to their overseeing elder for resolution. This model has fostered strong spiritual leadership among the sixteen elders and forty ministry directors of the Sharon Church.

Because of the inordinately strong, empowered leaders successfully operating within the structure of The Blueprint Model for the past six years, the Sharon Church was chosen as the site for the definitive volunteer focus group to receive the presentation of the Redemptive Leadership Model. The participant leaders, accustomed to autonomy and the power to make changes and improvements within their ministries, easily will identify with the concept of a 'model' that introduces a significant change in thought patterns.

It is further believed that the results of the research gathered from this particular group of strong spiritual leaders will prove to be an accurate indication of the possible benefit that might be derived from future implementation of the Redemptive Leadership Model among other minister-leaders.

Once feedback from the initial Sharon Church seminar setting and participants has been analyzed and assessed, the five-hour seminar will then be presented to volunteer, ordained pastors of the Seventh-day Adventist Church in various south western states under my jurisdiction as Vice President of the Southwestern Union Conference of Seventh-day Adventists. Each of these seminars will follow the format used in the initial Sharon Church presentation with one additional caveat—each of these groups will be invited to take a dark side inventory to help identify and gain an immediate understanding of their dark side *before* the presentation begins.

My reasoning for administering the test prior to my presentation is based on years of experience of working with pastors. I've learned that most men are conditioned by society to action rather than introspection. Introspection requires self-analysis and self-analysis requires deep insight into past mistakes and wounds. For most men, culling hidden emotions from past mistakes and wounds is uncomfortable at best and agonizingly painful at worst.

Men, in general, “pride themselves in doing things all by themselves. Autonomy is a symbol of efficiency, power and competence.”¹² Pastors, in particular, have been conditioned to self-action rather than empathy and communication in problem-solving, and since my presentations were to pastors (mostly men), I decided to begin each seminar

¹² John Gray, *Men Are from Mars and Women Are from Venus* (New York: Harper Collins Publishers, 1992), 16-17.

with an ‘action’ they could understand—a test! I believed that the test would clearly identify each participant’s dark side and therefore make them more amenable to active listening to the concepts of The Redemptive Leadership Model. Once listening to, and understanding, the stages of the model as outlined in the seminar, I believed they would have little trouble internalizing and interpreting the information as pertaining to them.

Biblical Review of the Redemptive Leadership Model

Chapter Two provides an in depth discussion of the Redemptive Leadership Model and explores a study of the Biblical use of the word ‘Redemption’ in both the Old and the New Testament. A disconnect has always existed between what the world considers success and what the Word of God indicates *is* success. This disconnect will be discussed.

This chapter will conclude by exploring the redemptive stories of Jacob, Moses, Paul and Jesus. It will be shown, through Scripture and literary analysis that each Biblical character’s journey underwent the same stages inherent in each man’s spiritual journey today.

Literature Comparisons to the Redemptive Leadership Model

Chapter Three will highlight the Redemptive Leadership model as presented to the participants. This chapter will also include models that have similarities to The Redemptive Leadership model. Some of the most significant works will be from ‘The Critical Journey, Stages in the Life of Faith’ from Hagberg and Guelich.

In the stages outlined by Hagberg, there is a point where the leader hits “The Wall.”¹³ This chapter will explore Hagberg’s ‘wall’ concept. Peter Scazzero also uses the ‘wall’ analogy in his book on “Emotionally Healthy Spirituality.”¹⁴ Scazzero especially offers valuable insights for helping leaders get through ‘the wall.’

This chapter also will provide an overview off Robert Clinton’s work with special emphasis on his views of the stages of leadership development.

Authors McIntosh and Rima’s work entitled, *The Dark Side of Leadership*, help leaders understand and discover their particular ‘dark side’ so that it may be managed and redeemed to the glory of God.

Redeeming the past is fundamental to the success of every redemptive journey. Therefore, the three areas discussed by the authors: the wall, the dark side, and redeeming our narrative, will be addressed.

Chapter Three will conclude with a brief literary review of various tools available that aid in the area of self-discovery.

Project Review

The outcome of the five-hour presentation of the Redemptive Leadership Model to the groups of highly motivated and empowered church pastors and minister-leaders will be evaluated. The setting and participant responses will be reviewed as they pertain to the stated hypothesis and assumptions of this thesis. Insights provided in the comment

¹³ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 2005).

¹⁴ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson Publishing, 2006)

boxes of the post-test will be addressed. Presentation guides and a review of the video clips will be included as will select verbal and written responses from participants.

Throughout this Redemptive Leadership journey I have become convinced that every facet of our past affects our present and impacts our future. I am convinced that all of us who are engaged in, and charged with, the spiritual leadership of others needs to be more than religious survivors of our pastoral careers. To truly fulfill our call to the ministry, we must become genuine conduits of God's redemptive grace that can only be dispensed in direct proportion to the amount we receive it ourselves.

In this final chapter, I will share highlights of God's redemptive grace in my own journey. I will share these highlights because I now understand that a redemptive leader must acknowledge and surrender his or her past to the transparency of God in order to understand and cope with the challenges of those whom he or she has been called to serve in the present. While this transparency is humbling, it is the only possible way to move beyond a surface ministry to the deeper ability to recognize the many opportunities for genuine redemptive ministry to those around us who are hungering and thirsting for God.

When my own behaviour brought me, at last, to my knees, Grace was there! In the final analysis of the role of minister-leaders—grace is the only thing we have to offer, and the only thing that truly matters! Having learned this, it is with humility and excitement that I have organized seminars to share The Redemptive Leadership Model with several hundred men and women actively engaged in ministry.

I have reaped great satisfaction from ministers who, after understanding the concepts behind The Redemptive Leadership Model, report that they never before paused

to consider why their results were not meeting their expectations or why fellow ministers seemed to be 'lucky' with continuously growing, joyous, spiritual congregations, while they seemed continuously to struggle to prepare meaningful sermons amidst an apathetic congregation.

During my seminar presentations I have been blessed to witness many pastors' 'Aha' moments of sudden enlightenment as they grasp the concepts of The Redemptive Leadership Model. When they realize that every single event of their lives creates a story that has a major impact on their present ministry they react with hope, courage, optimism, honesty and an understanding of the necessary balance between their past and present journey. I then have witnessed, through the power of the Holy Spirit, pastors determined to submit to God to become transformed into redemptive leaders. With unabashed tears in my eyes, I have rejoiced as pastors leave my seminars embracing The Redemptive Leadership Model with a determination to extend the transformation and redemption to others. Chapter two describes this model.

CHAPTER TWO

THE REDEMPTIVE LEADERSHIP MODEL

The Redemptive Leadership Model

The Redemptive Leadership Model is an intriguing and exciting concept introduced during a class taught by Dr. Harvey Powers and Dr. Rodney Cooper as part of the Gordon-Conwell Theological Seminary's Doctor of Ministry program. Powers and Cooper, who conceived this model, define it as "A five-stage developmental process that a leader may use as the basis for self-analysis to identify, understand and accept his/her journey, or 'story,' with the intent of reaching for a much needed transformational and redemptive leadership."¹

During the class discussions of this model, I was intrigued by Powers' and Cooper's insight that only a person who has experienced brokenness and subsequently totally surrendered themselves to God, have the possibility of becoming a transformational and redemptive leader. Furthermore, I was relieved to recognize that brokenness wasn't unique to me, nor is brokenness an attribute to be suppressed or hidden in order to be an acceptable minister of the gospel.

Through these classes, I learned that *every* individual has a 'story' that includes a 'dark side.' Each person's story consists of a narrative of events from birth to the present day. Each person's dark side consists of sinful things they have done, caused, or had happen to them from birth to the present. The purpose of a leader articulating his/her

¹ Rodney Cooper and Harvey Powers, "*Redemptive Leadership*", unpublished class notes for Redemptive Leadership Class (Gordon-Conwell Theological Seminary Charlotte Campus. May 17, 2011.

story and analyzing his/her dark side is that both have a profound affect on an individual's capacity for leadership.

My personal stance, until the class with Powers and Cooper, was that many people are uncomfortable revealing the intimate details of their past lives believing that the less people know the less they condemn and gossip. I mistakenly believed that suppressing; controlling and ignoring my dark side had nothing to do with the effectiveness of my ministry. My original idea of Spiritual leadership was synonymous with good sermon preparation, daily prayer and Bible reading. I have since realized that sermon preparation, prayer and Bible study are important, but have relatively little to do with God's desire to unleash His life-changing, transformational power in my life.

If Christians truly believed in righteousness by faith alone in Jesus Christ, not one Christian would pride themselves on spiritual disciplines. Shortly after I became a minister, I decided that I should fast. So, for three years I fasted every Thursday. Then, I experienced a small crisis. I actually became indignant with God! I prayed, "Why are you doing this to me? I've fasted every Thursday for three years! Doesn't that count for *something*?" In other words, I thought that because I fasted, God owed me! God does not barter His power in exchange for spiritual exercises of sinful humans.

In fact, God does not desire our spiritual exercises, unless they are flowing as a natural response from a heart filled with love for Him. As Samuel said to King Saul, "To obey is better than sacrifice" (1 Samuel 15:22). The miraculous power of God that transforms a person into His image does not require spiritual disciplines. It requires total surrender of our body, soul, property, bank account, passions, pleasures, yearnings, and plans. This total surrender extends even to our thoughts. We are admonished by the

Apostle Paul to bring every thought into captivity to the obedience of Christ (2 Corinthians 10:5). Not one person, regardless of the hours devoted to spiritual activities, has the ability to become a redemptive leader without first submitting to the transformational power of the Holy One.

As I permitted the concepts inherent in The Redemptive Leadership Model to form a basis for personal self-analysis, I slowly began to dismantle the façade of some of my own spiritual disciplines and leadership practices. I recognized that even though individuals consistently praised my sermon delivery, internally my thoughts often were, *“If you only knew the real me, you wouldn’t think I was such a great preacher!”* Sometimes I wondered, *“Am I a hypocrite? Why can’t I abide by my own sermons?”*

At no time did it occur to me that silence about my story and suppressing my dark side was impeding my spiritual growth, or in any way inhibiting my capacity to become a great redemptive leader. I was raised to believe that ‘real men’ were strong within *themselves* and that voluntarily sharing personal secrets permitted others to have a degree of control over your life. Furthermore, exposing my dark side held the potential for a loss of respect for, or gossip about, my pastoral leadership. Conceivably, it might even affect future employment. I equated transparency with vulnerability, weakness and career recklessness, if not downright career suicide.

However, through education and understanding of The Redemptive Leadership Model, I began a months-long, painful process of self-analysis, study and prayer. I began to understand the necessity and value of acknowledging that I considered by many to be a great ministerial role model had a dark side and that it did, in fact, affect my spirituality and my leadership. The Holy Spirit led me to humbly see that the only way God could

transform me into a redemptive leader was to become utterly transparent. I finally understood that to become one of God's redemptive leaders, I would, moment-by-moment, have to submit my every thought and action to His scrutiny.

I freely admit that this required an abrupt and difficult behavioural change. It meant overcoming my inclination to avoid discussing the ways in which God has led me from a life of botched relationships, sometimes shameful choices, multiple failures and self-disappointments too numerous to count. It meant letting those who came to me broken, seeking a remedy for hopelessness, know that I, too, had been broken and hopeless and therefore could understand how they had reached a point where they felt their life was no longer worth living.

I now am able to share with those who are hurting, how they, too, can become involved in an awesome spiritual journey with God. And, the journey becomes more exciting the more willing I become to be transparent and share my story of God's transformational power in my life. Each time I share my story in ministry to a hurting, broken person, my heart miraculously opens to see them through the eyes of Christ. I've discovered that I have become a humble, unpretentious co-worker with Christ. The words of 2 Corinthians 5:17 became momentous in my thinking, "Therefore if any man be in Christ, *he is a new creature*: old things are passed away; behold, all things are become new."

I rejoiced as I began to see a change not only in my own thoughts, but also in those of my family, friends, and co-workers as I began non-judgmentally to release them to embrace who they are in Christ and to surrender their lives to the Living Savior. These

times of counseling and prayer were attended by the remarkable presence of the Holy Spirit. Lives were transformed. People became new creatures in Christ.

For years, many of us pastors have agreed that ‘something’ was missing in our lives and careers. We attended church growth conferences and ministerial meetings where we were presented with the latest religious ‘fad’ always with the admonition to work harder, pray more, hold more meetings, and so forth. The futility of this approach is well known to ministries who already are working as hard as they can! We all agreed that ‘something’ was missing, but we could not define ‘something.’

Looking back, I realize that we had no means of diagnosing that missing ‘*something*’ as a lack of submission to God for His divine discipline in order to transform us into His image. Who would seek—or even admit—that they needed divine discipline? We are conditioned by a culture that yearly spends multiple billions of dollars for instant relief of pain, stress, sleeplessness, hyperactivity and depression, divine discipline, at first, sounded like sanctimonious-religious-speak!

However, when The Redemptive Leadership Model was introduced in class, I began to develop a new perspective on divine discipline. Even though I had reviewed several other models, which will be discussed in the next chapter, The Redemptive Leadership Model was the one most closely aligned, in my opinion, with God’s plan of salvation for mankind. This plan of salvation was taught through the sanctuary service of Old Testament Scripture when God said to Moses, “Let them build me a sanctuary that I might dwell among them” (Exodus 25:1-9). This will be discussed further in chapter four. Just as the Sanctuary in the Wilderness daily taught the people the plan of salvation in a way the people could understand, so, too does The Redemptive Leadership Model

illustrate aspects of the plan of salvation and God's ultimate goal for humanity of complete transformation and redemption. We will see that redemption often involves divine discipline because there is no other recourse whereby God can get our attention. Without exception, God will offer every person an opportunity to be transformed into His image and redeemed for eternity.

I was strongly drawn to the structured five-stages of the model that I believe represent wholeness or completeness of an individual's spiritual journey. The stages provide a framework for articulating how we, with all our character flaws and brokenness, nevertheless, fit into God's plan of salvation.

Embedded in stage four of the model, for example, is the concept of God's mandatory allowance of a transformational faith-crisis event that, if endured with hand tightly grasping God's, with unshakable faith, will result in a miraculously transformed human into a new creature in Christ who will be given the mind of Christ (1 Corinthians 2:16), and who will walk in the newness of life (2 Corinthians 5:17).

I realized that The Redemptive Leadership Model provides an easy to understand, usable structure that could lead not only to each pastor's personal transformation and redemption, but also to their ability to extend the principles inherent in the model to those who seek their help in life's crises. The Redemptive Leadership Model offered the capability of serving as a framework within which pastors might find their 'starting point' for transformational and redemptive leadership as well as to understand God's plan of salvation for the world.

Excitement at the possibility of sharing God's plan of salvation through the concepts of The Redemptive Leadership Model with a vast audience of pastors, who, in turn, might use it to become the transformational and redemptive leaders that God intended, inspired me to initiate a series of seminars to disseminate knowledge of the model to front-line, in-the-trenches-pastors.

Through seminars, to date, I have been able to introduce The Redemptive Leadership Model to over one hundred fifty pastors, in four states: Arkansas, Louisiana, Texas, and North Carolina. The pastors overwhelmingly were receptive, engaged, and, without exception, requested follow up seminars to gain deeper insight into the five stages of the model. At breaks, the pastors huddled together excitedly correlating their individual spiritual journeys with various stages of the model.

The remarks from individual pastors at the completion of each seminar more than confirmed the hypothesis of this thesis that the five developmental stages of the Redemptive Leadership Model, when understood and embraced, will transform the traditional ministerial leadership style from a focus on a pastor's ability to perform to a focus on his capacity for achieving redemptive outcomes of parishioners.

Here is a sampling of some of the exit evaluations at the conclusion of the seminars:

- "This is the most helpful seminar I've ever attended as a pastor."
- "Why didn't they teach this model, along with God's plan of salvation, in the seminary?"
- "Where can I find a book on The Redemptive Leadership Model?"

- “I never realized that each of us has a ‘story’ that influences our leadership style.”
- “I now understand my dark side and will be more aware of how it can side track me from God’s purposes.”
- “The fact that a life crisis can be a gift from God to shape me to carry out His divine purpose is a new thought to me.”
- “I intend to return to my church and teach this model with its emphasis on God’s plan of salvation to my entire pastoral staff. As pastors and church personnel, we all need to become redemptive leaders.”

In my present position in my denomination as a Union Vice President, I realize that I not only am in a position to speak to, and influence, hundreds of pastors, I also now have a tool—The Redemptive Leadership Model—to share with them that has the potential to broaden their thinking and help them search their hearts to understand and embrace the necessity of God’s transformational process as absolutely necessary to become redemptive leaders and co-workers with Jesus to seek and to save the lost (Luke 19:10).

Another enlightening aspect of The Redemption Leadership Model is the proof it offers that God is not in a hurry to ‘push’ us into a transformation for which we may not be ready. The old adage, ‘without pain there is no gain,’ is based in Biblical truth. To become all that God intends, each of us must pass through all five stages of The Redemptive Leadership Model including the difficult stage four—transformational—in which we will experience a crisis of faith in order to be transformed into His image allowing us to become, at last, a redemptive leader.

Five stages of The Redemptive Leadership Model

The Redemptive Leadership Model involves a developmental process.² God is concerned with who we truly are and works through our own personal journey. This developmental process occurs throughout the life of the leader. The unique experiences of the leader molds and shapes what the leader becomes because “effective spiritual ministry flows out of being, and God is concerned with our being.”³ In other words, God is far more concerned with what goes on between our ears than He is with what we say in the pulpit. As pointed out, God also is not in a hurry. In His own time and on His own schedule, each person will have a point at which they will make a decision for or against God. We can assume that the father of lies (John 8:44), Satan, will use every negative experience of our lives to keep us away from the love, goodness and mercy of our loving God.

Therefore, as we begin to understand the stages of The Redemptive Leadership Model, we catch a glimpse of the great controversy between God and Satan, between good and evil and the impact that controversy has on fallen man. Because of the evil one, every person has dark side forces struggling for control of their emotions and exhibited in their personalities. However, because of Jesus Christ, who shed His blood to save us, the dark side must give way when an individual makes a conscience choice to surrender his life to the Son of Righteousness and become transformed into His image.

So, in the context of the great controversy between God and Satan, and man’s allotted time on earth, here is how I’ve interpreted the five stages of The Redemptive

² Rodney Cooper and Harvey Powers, “*Redemptive Leadership*”, unpublished class notes for Redemptive Leadership Class (Gordon-Conwell Theological Seminary Charlotte Campus. May 17, 2011.

³ Rodney Cooper and Harvey Powers, “*Redemptive Leadership*”, unpublished class notes for Redemptive Leadership Class (Gordon-Conwell Theological Seminary Charlotte Campus. May 17, 2011.

Leadership Model. The five stages of the model can span years of a minister's career. It will become an integral part of his future story. The five stages include 1) Competency, 2) Principle, 3) Character, 4) Transformational, and 5) Redemptive.

1. Competency

The first stage of the Redemptive Leadership Model is competency, which I define as learning, or being trained, in an established, authorized, accepted and recognized body of information, or developing a recognizable set of skills for a given job.

Competency is usually established by passing tests with the subsequent issuance of a certificate, degree or other insignia that signifies success. Examples include an attorney passing the BAR, a physician passing the Medical Boards, or a plumber passing the written test for his master plumber's license.

We all are aware, however, that passing the BAR, the medical Board, or the master plumber's licensure in no way ensures competency. Testing well or receiving high test scores in no way predicts how well an attorney will piece together cleverly hidden evidence to win a murder trial, or how quickly a physician will diagnose a very sick patient from an obscure symptom, or that the plumber will actually find the leaking pipe in the wall space of your home.

Nevertheless, in our society, an extraordinarily high value is placed on test scores that assess a predetermined list of competency requirements for *processes* (things we do) because they are observable measures. These types of tests constitute performance-based 'standards' and are used in virtually every area of life to determine success or failure.

The story of Albert Einstein is a great example of how our society relies on observable measures to predict success. “Einstein was so slow to speak that his parents consulted a doctor. Even after he began to use words, somewhere around the age of three to four, the family maid dubbed him ‘the dopey one.’ Others in the family labeled him as ‘backwards.’ He had such difficulty with language that those around him feared he would never learn. His slow development was combined with a cheeky rebelliousness toward authority, which led one schoolmaster to send him packing and another to amuse history by declaring that he would never amount to much.”⁴

This is just one of many examples of how societies’ determination of competency falls far short of predicting success. I believe that most people would agree that while Einstein failed the observable measures of success, winning the Nobel Prize and changing the face of modern physics counts as success.

By the same token, what constitutes ‘success’ for a minister? As a graduate of Andrews University, I learned a set of skills for preaching, for dressing appropriately in the pulpit, formulas for creating sermons, and a progressive list of texts for leading a person to Jesus Christ. The performance-based training—competency—that I received was excellent. However, like most of my colleagues, competency acquired in the Master of Divinity degree had little to do with being a pastor in the real world. I’ve never had a telephone call at 2 AM asking me to parse a Greek verb.

As we move through The Redemptive Leadership Model, it will be demonstrated that as we progressively move through the stages we also progressively move closer to

⁴ Walter Isaacson, *Einstein: His Life and Universe* (New York: Simon & Schuster, 2007), 7-8.

God. If we are faithful to Him, He will lead us in the path of righteousness and we will enjoy the success as God counts success.

Stage 1, Competency, is the primary attribute that employers seek in job applicants. The proof that this approach to hiring new ministers is shallow and ineffective is indicated by the plethora of moral lapses of highly competent pastors. No footnote is necessary as the cases are so numerous and highly publicized that the reader can quickly name dozens of such men from many different denominations. It must be noted that a high level of competency did not negate their immorality nor prevent the shame and reproach brought on the cause of Christ.

Allender writes, “We enable troubled and manipulative men and women to devour their colleagues their staffs, and their congregations simply because they’ve passed exams, written papers, matriculated through a degree, and gained the credentials to be called professionals.”⁵

I agree with Allender because unfortunately, his analysis describes a portion of my journey. I undertook my first pastorate expecting to out-perform all my predecessors! Knowing I could perform well in the pulpit gave me a false (and, believe me) temporary feeling of confidence as I faced my new congregation.

In spite of my highly rated competency scores from my seminary professors, I encountered individual and corporate challenges that I was unprepared to handle. At times I was too angry, upset, or baffled by situations and the fickleness of parishioners to decide a course of action. I occasionally responded to problems with the same attitude as

⁵ Dan B. Allender, *Leading with a Limp* 1st ed. (Colorado Springs, CO: Walterbrook Press, 2006), 18.

any worldly person. Afterward, I felt physically sick, wondering what was wrong with me? Many days I felt empty and drained of positive thoughts, energy and love. In most instances, I was at a loss even to know how to direct my prayers.

I discovered the old adage, ‘You can’t sell what you don’t stock,’ was true when I realized that I could not lead where I had never been led. I felt cheated that I had been prepared to *perform* rather than to *pastor*. At that point, I turned to my only reliable source of help and humbled myself to pray, ‘*Show me, Lord, what You would have me learn so that I can shepherd the flock You’ve given me.*’

In retrospect, I believe seminaries short-change their graduate students by over-emphasizing and lauding performance skills while ignoring each student’s story and the potential dark side pitfalls of each student’s personality. Pitfalls include anger, inability to communicate, and egotistical reliance on a degree to garner respect, just to name a few. When all is said and done, the dark side pitfalls of a pastor will have a far greater and longer-lasting impact on a congregation than will his skill set. It now is my experience that a thorough understanding of The Redemptive Leadership Model will provide spiritual balance and insight to ministers over the years of their service to the Lord.

Spiritual balance and insight begins when the model is introduced. When a pastor recognizes that competency and performance alone are inadequate to fulfil his pastoral role, his spiritual journey unconsciously begins moving forward as he seeks a deeper meaning and more significance as a leader. Dissatisfaction with the spiritual status quo is a blessing from the Holy Spirit because it leads him into the second stage of The Redemptive Leadership Model, which is principle.

2. Principle

What we believe inside our head determines our principles or values. Principles are derived from our families, culture, religion, education, and life experiences. In this second stage of The Redemptive Leadership Model, the pastor realizes that he/she believes in fundamental principles that transcend his specific competencies. It is at stage two that the culture of the organization develops because leaders are able to distinguish between what to do and why they should do it. Dr. Powers describes it as, “the underlying truths that transcend situations.”⁶ Steven Covey writes, “Principles are guidelines for human conduct that are proven to have enduring permanent value.”⁷

Through this second stage of The Redemptive Leadership Model, we begin to understand what we will and will not do as leaders. It is in the principle stage that ministers face the reality of leadership. This is the stage where, according to Dr. J. Robert Clinton, “Leaders face unexpected situations involving sickness, crises, and conflict. Few see these times as part of necessary training for effective ministry,”⁸

We ministers, indeed all leaders, are very vulnerable at stage two. When difficulties come into our lives and we find our principles in conflict with the daily problems we face, the enemy is quick to throw doubts and questions into our minds. It, somehow, becomes easy to question God's goodness and His wisdom for permitting what appears to be continual conflict. We can become bitter and angry with God because things are not turning out as we had planned or we can see the hand of God in everything

⁶ Rodney Cooper and Harvey Powers, “*Redemptive Leadership*”, unpublished class notes for Redemptive Leadership Class (Gordon-Conwell Theological Seminary, Charlotte Campus. May 17, 2011.

⁷ Steven Covey, *Principle Centered Leadership* (New York, Free Press, 1991), 94.

⁸ Robert J. Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 154.

that He permits to happen in our lives. He uses our difficulties and troubles to shape and mold us in preparation for transformation into His image.

However, if we remain faithful, we slowly will begin to have clarity of principles. We will begin to understand and separate the important from the trivial and to lead from principle, meaning that we become mature enough to ‘pick our battles’ and stand prayerfully, but firmly, behind our leadership decisions.

When we understand the principle stage of The Redemptive Leadership Model, we will understand that God always has meaning and purpose in the events He permits to occur in our lives. He is not haphazard in his approach to our welfare or to our spiritual journey. James 1:1-13 reminds us that God wants us to trust Him in difficult trials even though we cannot understand their purpose. James also reminds us that trials bring spiritual wisdom.

Knowledge obtained through trials increases our faith and makes us strong in the Lord. Trials force us to prostrate ourselves at Jesus’ feet seeking understanding, forgiveness, and grace rather than giving up on God and leaving the ministry.

Stage two can be very difficult. The ‘pull’ to give up and leave the ministry is strong. Conflicted emotions can make us feel like a hypocrite for singing about following Jesus, preaching about being steadfast, and conducting weekly prayer meetings using all the right words, while at the same time dealing with the mutability of our principles. But it is critical for our spiritual journey that our principles, or values, are mentally, emotionally, and spiritually, clarified. Without firm clarification of our principles, we easily may fall into the trap of maintaining surface relationships to gain approval, waffling on moral issues, or bowing to the opinions of strong-willed parishioners.

However, even though we firmly clarify our principles and embrace them as our internal ‘standards’ for how we will live and behave, *our* principles must never become a barrier to ministering to one of God’s hurting children. For example, when a woman, devastated by a recent abortion, comes to us in agony of soul, seeking healing and forgiveness, we will minister to her just as Jesus would—with pity, love and redeeming grace—regardless of our personal principles regarding the morality of the act of abortion.

When we clarify our principles, we no longer are frustrated by the realities and challenges of parishioners whose values differ. We are confident of our principles, and our conscience is clear. Therefore, we are not threatened by ministering to someone who not only is in opposition to our personal principles, but also obviously has ignored God’s principles and broken His law! We are able to minister as Jesus’ representative, offering love, sympathy and hope because meeting the needs of the spiritually wounded, regardless of the cause, in no way compromises our own principles.

Before moving into the third stage of The Redemptive Leadership Model, it is important to understand the concept, and reality, of our dark side.

The genius behind The Redemptive Leadership Model is that it’s five stages assist leaders to become aware of their own past that is having an impact on their present leadership, affecting it in a negative way. We often inappropriately react to a situation without being aware of *why* we suddenly had that reaction. What happened in our past that triggered instant feelings of anger, pain, or forceful rejection of a person? Suddenly, seemingly from ‘out of the blue’ unexpected feelings erupt—*why*? These episodes originate in our dark side and can ruin our leadership. Unless we acknowledge our dark side we will continue to react inappropriately, each time the trigger happens.

Furthermore, it is impossible to move forward into redemptive leadership until we are willing to understand our dark side, confront it, confess it, and surrender it. When we recognize our dark side as composed of events that God *permitted* to happen to us to fit us for transformation into His image, we gain a new spiritual perspective of who we are in Christ and we begin to praise God for past hurts, disappointments, mistakes, and failures and rejoice in how God can use all the circumstances of our past lives to bless others. We will be able to say to Satan, as Joseph did to his brothers in Genesis 50:20, “You intended to harm me, but God meant it for good.”

When we are aware of, and understand, our dark side, we avoid a leadership pitfall that McIntosh & Rima describe as “. . . leaders [who] experience a profound need to be approved by those they lead and to know that they are accepted and appreciated. This is not just the ordinary, normal desire we all possess to be liked by others but rather a desperate, almost life-sustaining need to gain approval.”⁹

In stage two, we will have learned to act from principle regardless of our feelings or triggers. Our principles will guide us, as they did Joseph, and the culture of our organization will adapt to, and reflect, our principles. When we expose our dark side and then adhere to our principles, we will be unmoved by the triggers, or those who might or might not like us, agree with us or even thank us. Our principles will guide our behavior and neither criticism nor flattery will be able to override our principles.

However, while strong principles are a positive attribute, and allow us to develop coping strategies to deal with most issues that directly affect us, our principles, alone, do not prepare us to be a spiritual mentor to other. Out of recognition of our dark side and

⁹ Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 71.

the development of the principles that have become instrumental in shaping our leadership behavior comes a deep longing to help others around us.

As we move through our spiritual journey, God implants a longing in our soul for more—more of Him. It is God who leads us to become dissatisfied by the shallowness of our ministry and our inability to genuinely make a difference in the lives of those whom we've been called to serve.

This dissatisfied, inexplicable longing in the core of our soul is God's call to the next stage of The Redemptive Leadership Model, which is character.

3. Character

In the first two stages—competency and principle—of The Redemptive Leadership Model, the focus of our spiritual journey has been on the external or visible attributes of leadership. Competency and principle are, to a large degree, measurable. A congregation knows if a pastor shows up for prayer meeting, visits the sick, prepares well for sermons, and, on principle, maintain a pleasant, agreeable, cheerful, external demeanor with all parishioners regardless of provocation.

However, the third stage of The Redemptive Leadership Model, character, is immeasurable to man. It is measurable only to God. Character is who we are, and what we do, when nobody is watching. Character results from basing our principles on the Word of God and then, at all times, doing the right thing—because God's word *says* it is the right thing to do.

Unfortunately, some pastoral leaders spend their entire careers in the first two stages of The Redemptive Leadership Model where their character is never exposed or challenged and therefore, never develops. This is unfortunate if they choose to resist or

deny personal issues that are best dealt with. A lack of character development lies at the root of those who sometimes enjoy long employment in their church, serving with apparent honor and respect, only to fall late in their career to scandal as a thief, liar, adulterer, pedophile, homosexual, transgender, drug dealer or any number of other unacceptable character traits of a man of God.

Therein lies the crucial third stage of The Redemptive Leadership Model—character! While competence makes up our observable skills and principles comprise our visible standards of behavior, character is the portion of our soul that those around us cannot see or measure. We may fool others, and often ourselves, but never can we fool God who says, “I, the Lord, search the heart, I test the mind . . .” (Jeremiah 17:10).

The etymology of the word ‘character’ is quite telling. It comes from the Greek word *kharakter* meaning ‘engraved mark,” or “symbol or imprint on the soul,” and “instrument for marking.”¹⁰ Character is what God was referring to when He said, “Man looks at the outward appearance but the Lord looks at the heart,” 1 Samuel 16:7.

Character is the bridge between the first two and last two stages of The Redemptive Leadership Model. Without character arising from principles that we develop from a careful study of God’s Word, rather than from our culture or heritage, it is impossible to reach the last two transformational and redemptive stages.

The character stage is where God brings us face to face with who we really are. We become aware of our deep, unexpressed reactions to life. We recognize, for example, that deep within our intellect lay thoughts, ideas, motives, intentions, behaviors, imaginations, perceptions, emotions of ambivalence, love and hate, repressed memories,

¹⁰Online etymology Dictionary, accessed May 5, 2014, <http://www.etymonline.com/index.php?term=character>.

hostility, anger, selfishness, resentment, jealousy, the level of our desire for salvation, and a host of other emotions and perceptions that combined, constitute our moral selves.

There is a natural tendency within our sinful natures to suppress negative or ‘dark’ unpleasant behaviors and emotions. We suppress them because we believe that our behaviors and emotions will be unacceptable to those around us or worse, expose our secret sins. However, to become a transformational and redemptive leader, passing through the character stage of The Redemptive Leadership Model is a necessary foundation for becoming transformed into the image of Jesus Christ and growing into a redemptive leader.

This is no easy task because it requires opening our hearts to God with utter transparency when, in fact, we do not know ourselves nor what it is about us that needs ‘opening.’ A Biblical example how little we understand ourselves is the response of the Apostle Peter who, for over three years, walked daily with Jesus. In Luke 22:33, when Jesus told Peter of His impending death, Peter replied, “Lord, I am ready to go with you to prison and to death!” How little Peter understood his own character. There is no question that Peter passionately meant his response! He meant it with all his heart. The problem was, Peter did not know his heart. He could not read his own character and therefore, did not know himself. Neither can we read our own characters and, therefore, like Peter, we do not know ourselves.

One author says of Peter, “God, who knows the end from the beginning, permitted Peter to reveal his weakness of character in order that the tried apostle might see that there was nothing in himself whereof he might boast. Even the best of men, if left to

themselves, will err in judgment.”¹¹ Like Peter, God will lead us through experiences that will reveal the dark side of our character giving us the opportunity to recognize it, confess it and surrender it to God.

The dark side, lying hidden within us, born of experiences and events buried deep within our psychic, affect our responses to life and prevent God from fully using us in His service. He longs to transform us into His image. However, until we face our suppressed dark side, God is unable to transform us. You will recall that when Peter denied Jesus Christ during His trial, he went out and wept bitter, sorrowful tears of repentance (John 18:15-27). It was at that point that Peter was transformed into the mighty worker for God found at Pentecost (Acts 2:14-42).

God is ‘unable’ to transform us in that He will not act against our will. Until we recognize, admit, and confess our hidden, suppressed or unacknowledged sins—that includes both justified or unjustified brokenness, anger, hostility, pain or abuse—we will not be inclined to humble ourselves to submit to God’s will. James 4:6 tells us that “God opposes the proud but shows favor to the humble.” It is very, very difficult to forgive the abuser, beater, profane, deliberately cruel, selfishly motivated people who have inflicted needless pain and suffering on us. Nevertheless, transformation into the image of Christ cannot occur until all emotions that constitute our character are surrendered to God.

Leighton Ford says it best, “The heart of leadership is not in mastering the how-to do’s, but in being mastered by the amazing grace of God.”¹² When we finally submit to God, becoming willing to change, we then are prepared to enter the fourth stage of The Redemptive Leadership Model, which is transformational.

¹¹ Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1911), 198.

¹² Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, IL: Inner Varsity Press, 1991), 22.

However, before we discuss the transformational stage of The Redemptive Leadership Model, it must be pointed out that many leaders *never* move beyond the character stage because moving from the character stage to the transformational stage requires hitting a ‘wall.’ Hitting this wall, set before us by God, is necessary for transformation into His likeness. Until we are transformed into His likeness, we have no hope for our own redemption, nor hope for offering redemption of others. “The Wall represents the place where another layer of transformation occurs and a renewed life of faith begins for those who feel called and have the courage to move into it.”¹³

Hitting the wall is as a crisis of faith and it always involves a trial or difficulty so great that it precipitates a life-crisis that tests, and ultimately, if we submit to God, strengthens our faith in God. According to Hagberg and Guelich, “The Wall is a necessary prerequisite” to the next developmental stage.¹⁴

There are two possible reactions when we hit the life-crisis wall in stage four. One reaction is to blame God, give in, and give up in self-pity. This forever traps us *behind* the wall and prevents us from moving forward *through* the wall and becoming transformed by God. The second reaction is to recognize that God permits every life-crisis experience as necessary for our spiritual growth. This allows us to use devastating events as a catalyst to move forward *through* the wall into the transformational stage of The Redemptive Leadership Model.

Since God will bring all leaders, at some point in their spiritual journey, to a wall of shattering circumstances that will prove to be a crisis in their faith, it is appropriate at this point to discuss the concept of the wall.

¹³ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 2005), 115.

¹⁴ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 127.

The Challenges to Overcome

Scazzero says that “For most of us the Wall appears through a crisis that turns our world upside down. It comes, perhaps, through a divorce, a job loss, the death of a close friend or family member, a cancer diagnosis, a disillusioning church experience, a betrayal, a shattered dream, a wayward child, a car accident, an inability to get pregnant, a deep desire to marry that remains unfulfilled, a dryness or loss of joy in our relationship with God. We question ourselves, God, the church. We discover for the first time that our faith does not appear to work.”¹⁵

The wall is our portal into, or our barrier against, being transformed into the image of Jesus Christ. How we react to the crisis of faith when we hit the wall (permitted, or even orchestrated, by God) determines our spiritual future. Being trapped by the events at the wall, or using the events to move us forward through the wall, will occur in direct proportion to our ability to submit, embrace, and grow from the life-crisis pain while at the same time, accepting the event as ‘spiritual growth pains’ and part of the larger picture of what God is doing in our lives and in the lives of those around us.

Unfortunately, the wall is a necessary part of our spiritual development because, in our humanity, we tend to think primarily of ourselves unaware of the fact that God is longing for us to become partners with Jesus Christ in seeking and saving the lost. Since our thoughts are often devoted to *our* comfort, *our* safety, *our* pleasure, and *our* relationships, the life-crisis wall event is God’s way of bringing us to a place where we must trust completely in Him. When we trust Him completely, He then is able to

¹⁵ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Integrity Press, 2006), 121.

transform our thinking into the mind of Christ, leading us to see the lost, desperate souls around through His eyes and to share His love with them.

Unfortunately, a life crisis seems to be the way God can be assured of our attention. According to a survey of Evangelical Christians in the United States by Max Lucado, even our prayers are selfish. His survey reports that 82 percent of our prayers are requests for God's help for family, close friends, and ourselves.¹⁶ Apparently even the best of Christians give little or no thought to what God wants from us or how He wants us to interact with the strangers around us.

We give little thought to what God wants from us because we forget the awesome, incredible thing God did for us when He sent Jesus into the world to become one of us and to die to redeem us from sin. Like spoiled rich kids, we take God for granted and believe our life belongs to us alone. We forget that Revelation 5:9 tells us that Jesus' blood *purchased* people for God from every tribe and nation on earth.

We fail to understand the deep meaning of the words of Scripture found in John 3:17 "For God did not send his Son into the world to condemn the world, but to save the world through him." If the supreme ruler of the universe suffered through the agonizing death of His Son to save us, we should by no means be surprised when, like a loving parent intervening in their rebellious teenagers' life, He throws up a wall blocking our immediate path that's leading us away from Him. God loves us too much to let us go without a 'fight.'

Scazzero writes, "God is purging the soul, annihilating it, emptying it or consuming in it all the affections and imperfect habits which it has contracted its whole

¹⁶Morgan Lee, "What Americans Pray for and Against Per Max Lucado's Lifeway Survey", *Christianity Today*, October 1, 2014, accessed December 11, 2014, <http://www.christianitytoday.com/gleanings>).

life . . . These are deeply rooted in the substance of the soul . . . God powerfully invades us when we persevere patiently through this suffering. Our great temptation is to go backwards, but if we remain still, listening for his voice, God will insert something of himself into our character that will mark the rest of our journey with him.”¹⁷

We are conditioned by our culture to see nothing beneficial in trials and suffering. When we hit the wall, the crisis of faith turns our world upside down, and we usually do not praise God. We kick, scream, and blame Him for letting us down. Seldom are we a witness as Job was when he said, in the midst of his horrendous trials, “Though He slay me, yet will I trust Him” (Job 13:15). We lack spiritual insight to view problems, difficulties, and trials as gifts from God. We most certainly do *not*, as Romans 3:5 suggests, rejoice in suffering.

Scazzero puts it like this. “Our culture routinely interprets losses as alien invasions that interrupt our ‘normal’ lives. We numb our pain through denial, blaming, rationalizations, addictions, and avoidance. We search for spiritual shortcuts around our wounds...yet we all face deaths within our lives. The choice is whether these deaths will be terminal (crushing our spirit and our lives) or open us up to the new possibilities and depths of transformation in Christ.”¹⁸

Getting through the wall requires total submission to God. “Our ego and will are transformed and made new.”¹⁹ “The wall releases our passion and moves us forward into our true calling, our life’s purpose.”²⁰ God uses the life-crisis at the wall brings us to a decision of faith in Him.

¹⁷ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 124.

¹⁸ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 136.

¹⁹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 119.

²⁰ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 232.

As we think of the wall and being blocked by it, or moving through it, let us consider the four phases that help ensure that a pastoral leader will successfully move through the wall into the next phase of The Redemptive Leadership Model. These four phases are:

1. Awareness Phase

This is an awareness of who we are in God and who we are called to be regardless of opinions or pressures of other people. In this awareness phase, we may experience feelings of anger, bitterness and sadness. We confront rather than suppress these feelings allowing God to move us to the second phase.

2. Forgiveness Phase

We begin this phase by forgiving ourselves. We are all sinners who have made mistakes, denied the Lord, and reaped what we may have sown. We accept that we are all broken and that our only chance of salvation is through the unmerited favor of God and the grace of Jesus Christ and His sacrifice on the cross. When we forgive ourselves, we become free to release others from judgment, enabling us to extend forgiveness to even our bitterest enemies.

3. Acceptance Phase

We accept our own limits and the limits of others. We accept both our strengths and weaknesses. "It means embracing the clown, the devil, the frightened child, the wicked witch, the lonely lover, the intellectual snob, the overachiever, the arrogant elitist, the fool, the risk-taker, the addicted one, the beauty queen, or the perfectionist. By denying them, they become gods to us and control us. Ultimately they lead to suicide, just as do drugs and alcohol. By embracing them we mean to

listen to what these qualities are telling us about ourselves.”²¹ Accepting the dark side allows us to recognize it and submit it to God. Recognizing and admitting our dark side neutralizes its power and impact on our lives. When we are aware of God working in our lives, and we know that He has forgiven us, we are able to accept ourselves as we are. Then we are prepared to enter the fourth and final phase that will lead us through the wall.

4. Emergence Phase

God brought us to the wall and to a crisis of faith. By humbly submitting to Him during the trial, we are able to break through it and emerge with our mind tuned to Christ. Being in tune with Christ includes an understanding of the enormous value God has placed on each human being. We emerge, in Christ, with an inexplicable and unfathomable love for ourselves, and for everyone around us, bought for God’s kingdom by His blood. This love allows us to see and react to others as God sees them and reacts to them.

Having passed through these four phases at our life-crisis wall, we begin to recognize those around us who are seeking transformation and redemption. We no longer label those around us as prostitutes, homosexuals, jealous back-stabbers, or worthless bums. Instead, we see people through Jesus’ eyes as precious souls who have been purchased for God’s kingdom by Jesus blood. When we reach this point, by the grace of God, we humbly are able to move into the transformational stage of The Redemptive Leadership Model.

²¹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 121.

4. Transformational

The fourth stage of The Redemptive Leadership Model is transformational and is characterized by leaders who have faced their crisis of faith at the wall and emerged totally surrendered to God. Their hearts beat as one with God. They have no trouble doing God's will because they have allowed themselves to be transformed into his image. This transformation of a sinner into a saint is a miracle God offers to each person who humbly comes to Him, confesses his sins, and completely surrenders his life!

Transformational leaders will have the experience, as the disciples did, of being transformed “. . . into His image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18). This transformation leads to total transparency in all our interactions with an accompanying deep love for every person with whom we come into contact. It is fair to say that the transformed leader is ‘in partnership’ with God. God's interests become the leader's interests. This was the experience of the disciples *after* the resurrection of Jesus.

Referring to the disciples becoming transformational leaders in Acts 4 White states: “No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of “one accord,” “of one heart and of one soul” (Acts 2:46; 4:32) Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men “took knowledge of them, that they had been with Jesus,” ”²²

When a leader reaches the transformational stage of The Redemptive Leadership Model, he/she understands that personal performance is a shallow transaction between people and truly has no place in God's service. Leighton Ford refers to performance-

²² Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1911), 52.

based leadership as transactional. He compares the transactional leaders with transformational leaders. He states, "Transactional leaders accept what can be talked about; transformational leaders change what can be talked about. Transactional leaders accept rules and values; transformational leaders change the rules and values. In short, the transformational leader motivates us to do more than we expected to do."²³

Transformational leaders understand that they are not doing more because they are inherently smarter or more favored, but because they can do all things through God who strengthens them (Philippians 4:13). All personal success is credited to God.

There are, however, cautions inherent in transformational leadership. According to Leighton Ford, if an individual's will has not been submitted to God, transformational leadership may easily become a double-edged sword. Mother Theresa and Jim Jones are two examples of transformational leaders. One did, and one did not, submit their will to God.

Mother Theresa unselfishly served the poorest people of India. Her every act led the people she served to a knowledge and love of Jesus Christ and to loyalty to Him. In contrast, Jim Jones selfishly led nine hundred people into blind obedience and mass suicide just to test their loyalty to *him*.²⁴

Both Mother Theresa and Jim Jones were phenomenal leaders but every leader has a Dark Side. This Dark Side has potential to wreck havoc on the life of a leader and his followers unless it is surrendered to the control of God. Recognizing that it exists, and submitting it totally to God, is the only way to overcome it. Dr. Bobby Clinton writes,

²³ Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change*, 22.

²⁴ Biography.com Editors, "Jim Jones Biography," A&E Networks, accessed December 14, 2014, <http://www.biography.com/people/jim-jones-10367607>.

“All leaders are constantly being trained by God, but not all of them learn from the training.”²⁵ Mother Theresa’s training by God, led her into a closer reflection of His image. Jim Jones failed to learn from God’s training. His Dark Side emerged in contradiction to his training, destroying not only himself but also hundreds of his followers who trusted in his leadership.

Drs. Powers and Cooper say this about each individual’s dark side, “The dark side is that part of our personality that we deny (disown) and has the potential to harm ourselves and others. It is often a mirror image of our strengths and is usually related to our ‘developmental issues’ and/or wounds, and/or needs. It has to do with the deep structures of our lives. The dark side of our personalities is the issue of our lives below the water line.”²⁶

It is impossible to become a transformational leader without recognizing and admitting that we have a dark side made up of unresolved and unaddressed issues lurking just below the water line of our lives. Without this insight into our personality, we are doomed to ‘blind spots’ in our ministry. As leaders, the unresolved issues lurking in our ‘blind spots’ are waiting to ambush us when we least expect it.

Recognizing that each of us has a ‘story’ created from the entirety of our life’s experiences allows us to face our dark side and deal with it through analysis of our personal narrative. This analysis and subsequent understanding neutralizes the threat posed by a dark side and allows us to become transformational leaders in our sphere of influence.

²⁵ Dr. Robert J. Clinton, *The Making of a Leader*, 46.

²⁶ Rodney Cooper and Harvey Powers, “*Redemptive Leadership*”, May 17, 2011.

History is replete with many examples of great men who had a dark side. President Abraham Lincoln is one well-known example of a person who admittedly had a dark side. Yet, he dealt with it to become the man God ordained him to be.

McIntosh and Rima point out that Lincoln “was an extremely awkward and unattractive boy, he was teased by his childhood peers, further developing his dark side. Another profound influence on Abraham Lincoln’s life was his father’s lack of formal education.”²⁷ Inherent in Abraham Lincoln’s personal story was a dark side that held the potential to ruin his life and the lives of many others. Fortunately, he did not, as so many others do, attempt to hide his failings. Instead, he used his dark side as a catalyst to accomplish his destiny.

For example, his painful self-awareness of his weakness and “his sense of inferiority and lack of self-worth drove Abraham Lincoln to achieve a level of success and influence that would provide the salve for his painful childhood wounds. Unlike many leaders Lincoln was painfully aware of his dark side and took proactive steps to prevent it from sabotaging his leadership.”²⁸ He used his own story to make conscientious decisions to overcome his dark side and move forward with transformation not only of himself but also of his followers and of our nation.

The goal of the transformational stage of The Redemptive Leadership Model is to move us to the final stage, the stage where we become redemptive leaders of those whom God has called us to serve. However, we cannot become redemptive leaders unless

²⁷ Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 150.

²⁸ Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 150.

we fully pass through the transformational stage, submitting ourselves totally to God and allowing Him to transform us into His image.

Transformation is not possible, however, until we hit the wall of a faith crisis. Moving through the wall and recovering spiritual equilibrium from the faith crisis requires yielding to the Holy Spirit's still, small voice as He leads us into a deep examination of the reasons we behave like we do. It is at this junction that we often discover that our behavior directly is linked to a misunderstanding of God.

"Good does not become better by being exaggerated, but worse, and small evil becomes a big one through being disregarded and repressed."²⁹ "A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor."³⁰ This is why we must consciously and constantly examine our dark side, being aware of its possibilities for harming our spiritual growth. Only through recognition and moment-by-moment submission to God, can we effectively deal with it. Scripture calls us to "examine our own work" (Galatians 6:4).

Confronting our own inner selves, in the deep recesses of our minds, makes the transformational stage the most difficult. We often attempt to avoid it because truthful, unmitigated, no-holds barred, self-analysis of our deepest thoughts, emotions, prejudices, and opinions is emotionally and spiritually painful. We must surrender and be as transparent as David when he wrote, "Look deep within my heart, God, and find out

²⁹ C. G. Jung, *Psychology and Religion* Volume 11: West and East (New York: Routledge, 2014), 193.

³⁰ Joseph Dillard, "The Shadow" Carl Jung, and IDL Integral Deep Listening, December 20, 2014, accessed January 20, 2014, <http://integraldeeplisting.com/the-shadow-carl-jung-and-idl/>.

everything I am thinking.”³¹ In fact, the transformational stage can only be accomplished by the power of God. Jeremiah 17:9 provides an explanation of why this is true. “The heart is deceitful above all things, and desperately wicked: who can know it?” “When the leader honestly examines their own heart, “we can overcome our dark side and drastically minimize its negative effects in our life and leadership.”³²

Because our hearts are deceitful, we are more apt to examine the dark side of our personalities in the presence, and with the help, of a trusted friend and/or colleague who knows us well and bears a Christ-like love for us. As Abraham Lincoln recognized, “All human beings have their weaknesses, but not all of us realize them, [and] come to grips with them.”³³ In an atmosphere of friendship, with the help of the Holy Spirit, we will be able to come to grips with our dark and speak more freely and more honestly than we would alone. Though difficult and often painful, we will be led into a careful examination of our personality for dormant, smoldering dark side embers of self-destructive habits that, given the right prompt, might spontaneously emerge to destroy our leadership and spiritually devastate those God has assigned us to lead.

Once a leader has passed through the wall of a faith crisis and chosen to totally submit their will to God, he/she is prepared to move into the final stage of the Redemptive Leadership Model, redemptive.

³¹ Psalm 139:23 (NIV).

³² Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 157.

³³ Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 150.

5. Redemptive

Having come through the four stages outlined in The Redemptive Leadership Model the leader now enters into the unique stage of replicating Jesus' own mission. The pastoral leader becomes a co-laborer with Jesus Christ in the redemption of mankind. The redemptive leader miraculously becomes endowed with the promise of Acts 1:8 "You will receive power when the Holy Spirit comes upon you . . ." The power of God now enables the redemptive leader to provide a spiritually magnetic environment to draw those who are hungering and thirsting for righteousness to receive His forgiveness and grace. This may not happen all at once as it did to the disciples at Pentecost, but it will happen in the measure to which we are willing to be let God work through us.

Robert Clinton explains it this way, "As a leader, you should recognize that God is continually developing you over a lifetime. His top priority is to conform you to the image of Christ for ministry with spiritual authority, enduring fruitfulness flows out of being."³⁴

"Eventually there will come a time when we can actually rest in our leadership as we calmly and confidently lead for God's glory rather than to satisfy ourselves."³⁵ The redemptive leader's focus will be on encouraging others, sharing the grace of Christ to free them from their sins, and leading them into the joys of righteousness. The people that surround the redemptive leader will witness, as well as experience, their own potential without fear or inhibition. Imparting hope and empowering others becomes the clear motive of the redemptive leader.

³⁴ Robert J. Clinton, *The Making of a Leader*, 25.

³⁵ Gary L. McIntosh, and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become and Effective Leader by Confronting Potential Failures*, 157.

Definition of Redemption

In the Old Testament the word, ‘redemptive’ is best understood in the context of buying a slave and setting that slave free. In Exodus and Leviticus, ‘redeem’ is used in connection to the sacrificial system in the way that the sacrifice offered redeems the one that brings the animal as a substitute. It is also seen in relation to a kinsman redeemer that may buy back a relative’s property or marry his brother’s widow as in the case of Boaz and Ruth.

There are two Hebrew words that help us understand the word, ‘redemption.’ The first is transliterated “*padah*” with the basic meaning of ‘to rescue,’ ‘to deliver’ or ‘to ransom.’³⁶ The second is transliterated, “*ga’al*.” These two Hebrew words combine to provide a better understand the New Testament concept of redemption through the life of our ‘Redeemer’ and Lord, Jesus Christ.

The verb for the Greek word ‘redeem’ is “*exagorazo*” and it means ‘to buy or to buy out.’³⁷ It is used in Galatians 3:13 and 4:5 when the author writes about Jesus setting the Jews free from the curse of the law.

The Greek word “*lutroo*” in a verb form also is translated as redeemed. The literal translation for ‘*lutroo*’ is that of releasing someone by paying a ransom. Titus 2; 14 tells of Christ setting men free from iniquity. Each time the word is translated, it is in connection to the Death of Christ as the means of redemption. The word ‘redeemed’ infers actual deliverance. It means the setting at liberty of another individual or a nation.

The Greek noun form of redeemed is “*lutrosis*.” This word is used in connection to the people of Israel in Luke 1:68 “Praise be to the Lord, the God of Israel, because he

³⁶ W. E. Vine, *Vine’s Expository Dictionary of Old and New Testament Words* (Old Tappan, NJ: Fleming H. Revell, 1981), 114.

³⁷ W. E. Vine, *Vine’s Expository Dictionary of Old and New Testament Words*, 263.

has come to his people and redeemed them.” The literal translation would be, “wrought redemption.”³⁸ Another noun for redemption is “apolutrosis.” It is used in connection with deliverance from literal torture as seen in Hebrews 11:35.

In each of these translations, two definitions are articulated. The first is deliverance through the sacrifice and death of Christ and the second is a newness and freedom that comes to the person set free. Romans 6:22 the Apostle Paul writes, but now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.” And Jesus declares in John 8:36 that if the “Son sets you free, you will be free indeed.” It denotes a deliverance from the power of sin and a new outlook and expectation in the redeemed life of freedom.³⁹

Two Differing Views on Leadership

In today’s world, successful pastoral leadership usually is defined as a man who operates a highly publicized, media enriched, charismatic ministry with hundreds of followers. The traditional ‘little church in the wildwood’ has given way to the phenomena of the mega-church defined as a church with over 2,000 members. Mega-churches not only are the envy of many of today’s small-church pastors, they also have morphed into training and equipping centers purported to meet the needs of thousands of pastors begging them to ‘*teach us to replicate your astounding success.*’ Tim Suttle says, “If the church is the body of Christ, then the mega-church is a body on steroids.”⁴⁰

Attempting to apply the world’s leadership strategies to our pastoral role is a sure-fire recipe for defeat. Crowds did not impress Jesus. We find no passage of Scripture in

³⁸ James Strong, *Strong’s Exhaustive Concordance of the Bible* (Nashville, TN: Abingdon Press, 1890), 1118.

³⁹ James Strong, *Strong’s Exhaustive Concordance of the Bible*, 1118.

⁴⁰ Tim Suttle, “The Failure of the Megachurch,” *The Huff Post*, last updated November 13, 2011, accessed July 13, 2014, http://www.huffingtonpost.com/tim-suttle/the-failure-of-the-megachurch_b_954482.html.

which Jesus measured His kingdom success by the number of followers. In John 6:55-66 we learn that one day in the synagogue in Capernaum, when Jesus began teaching truth, and that truth abrogated traditional Jewish thinking, many of his disciples turned back and no longer followed him. Yet, Jesus was the most successful leader who ever lived!

The world equates success with 'big.' These include things like big money, big buildings, big productions, big yachts, big houses, and big schools. But when it comes to God's church on earth, bigger is not better. Nor are leaders with the biggest churches the most successful in the economy of heaven.

Scripture gives us a different view of leaders. Allender puts it this way, "Here is God's leadership model: he chooses fools to live foolishly in order to reveal the economy of heaven, which reverses and inverts the wisdom of this world. He calls us to brokenness, not performance, to relationships not commotion, to grace not success. It is no wonder that this kind of leadership is neither spoken of nor admitted in our business schools or even our seminaries."⁴¹

Jesus declared His view of one powerful leader in Matthew 11:11 "...there has not risen anyone greater than John the Baptist..." However, from a human perspective, John's life and ministry was pathetically unsuccessful. For example:

- His preaching style was blunt and opinionated.
- He had only one sermon.
- He was insensitive to his listener's feelings.
- He lacked political correctness.
- He was offensive to government officials.

⁴¹ Dan B. Allender, *Leading with a Limp: Turning Your Struggles into Strengths*, 55.

- His disciples left him to follow another leader.
- He was imprisoned and executed.

I seriously doubt that John the Baptist resume would have attracted the attention of a synagogue looking for a new priest!

A close review of the disciples who walked and talked with Jesus for three and a half years will reveal that, after His resurrection, they possessed an unshakable faith in His leadership and an entirely different view of their leadership role.

In fact, “all but the disciple John were called upon to affirm their faith with their life’s blood.”⁴² The Bible, in contrast to the world, presents its leaders in both victory and defeat, in righteousness and sinfulness, and in obedience and rebellion. The Bible often portrays even leading biblical heroes as weak, afraid, and lacking in wisdom.

Obviously, the leadership that God desires stands in stark contrast to the leadership desired by the world. The disciples, trained by Jesus Christ, the greatest redemptive leader in history, sought only His approval. Through His example, they learned the insignificance of the applause or flattery of men. As they experienced their Jesus’ crucifixion, and understood his sacrifice for them *personally*, as well as for the sins of the whole world, they became dead to their ambitions and desires and ‘eagerly desired the greater gifts and the more excellent way’ of Jesus Christ’ (1 Corinthians 12:31).

George Muller could understand this obsession of the disciples to live only for Christ. When asked for the secret of his leadership for God he said, “There was a day when I died, utterly died: died to George Mueller, his opinions, preferences, tastes and will—died to the world, its approval or censure, died to the approval or blame even of my

⁴² Grant R. Jeffrey, *The Signature of God 3rd ed.* (CO: Waterbrook Press, 2010), 309-324.

brethren and friends—and since then I have studied only to show myself approved unto God.”⁴³ This summarizes the thinking of every redemptive leader.

Biblical Character Studies

Consider some of the personalities found in Hebrews 11, Scripture’s honor roll of faith. It mentions men and women that have stood ‘tall’ in the eyes of God. Yet, a closer look at several of these personalities gives us pause because we recognize they were suspiciously like us, meaning that they also had a dark side that included a flawed history involving glaring moral mistakes.

Dan Allender writes, “I can hardly name a leader in the Bible who didn’t fail radically enough to warrant being removed from leadership; Adam, Noah, Abraham, Isaac, Jacob, Moses, David, Elijah, Jeremiah, Mary Paul and Peter. It seems God loves to use troubled, odd, unpredictable people to not only lead others but also to make the gospel known.”⁴⁴

The lives of Jacob, Moses, and Paul have always been of special interest to me because, against all odds, they were transformed by God and became redemptive leaders. In some of my darkest hours, their stories gave me hope that if God could redeem them, then He also could redeem me!

Jacob

In looking at the life of Jacob through the lens of The Redemptive Leadership Model, we first consider competency. Jacob’s name means heel-catcher or supplanter⁴⁵ (Genesis 25:28). His name provides insight into the family dynamics. Isaac and Rebecca were parents of twin boys, Esau and Jacob. Esau was the first-born twin and became the

⁴³ Ajith Fernando, *Jesus Driven Ministry* (Wheaton, Illinois: Crossway Books, 2002), 82.

⁴⁴ Dan B. Allender, *Leading with a Limp: Turning Your Struggles into Strengths*, 53.

⁴⁵ Merrill F. Unger, *Unger’s Bible Dictionary* (Chicago, IL: Moody Press, 1978), 549.

favorite of Father Isaac. Mother Rebecca's favorite was the second born twin, Jacob. Both boys would have become competent in their development within their sphere of a Bedouin lifestyle, with honor and privilege shown to the sons of Isaac, the chief of the tribe, and to the grandsons of Abraham.

Jacob's early years were marked by being what, in modern terms, would be called a 'mamma's boy.' He spent time with his mamma learning to cook, while Esau spent time with his father, learning 'manly' outdoor, woodsman activities such as hunting.

Both Jacob and Esau would have been raised with knowledge of God and the principles of His law as their guidelines for conduct. However, when those right principles came into conflict with the deep, hidden desires festering in the dark side of Jacob's heart, desire overcame principle.

The dark side of his personality that hid jealousy and covetousness of his brother's birthright emerged to destroy the family's life and happiness. As the second born, Jacob spent his life agonizing over his misfortune of being born second and therefore, missing the birthright blessings. It was of such importance to him that he was willing to go to any lengths to obtain it.

The birthright blessing consisted of five blessings. Surprisingly, Jacob did not covet the first two of the five blessings. He did not covet gaining the largest portion of land (Genesis 12:7) or receiving the double portion of all his father's wealth (Deuteronomy 21:15-19). Those two blessings he happily would surrender to Esau.

However, his heart burned with longing and desire for the last three blessings. Jacob coveted the blessing of the priesthood and bestowal of the spiritual leadership of the clan that was the right of the first-born (Numbers 3:12,13). He coveted the judicial

authority over the clan that would be passed from father to the first-born (Chronicles 21:3). But, the blessing Jacob coveted most of all was that of becoming the acknowledged progenitor of the Messiah (Genesis 12:1-7).

Jacob's desire for these blessings of the birthright caused him to suppress every right principle until his character was marked by a willingness to engage in any evil scheme to obtain it. This included lying, cheating, and underhanded plotting to first get Esau to agree to give him the birthright blessing and then, with the help of his devious mamma, engaging in an elaborate, cunning, deception of his blind, dying father. Jacob, and his mamma's goal, was to trick Isaac into mistaking Jacob for Esau. Tricked into believing he was bestowing the birthright blessing on first-born Esau, he unwittingly laid his hands of blessing on second-born Jacob (Genesis 27).

The moment Jacob scheme was successful, the moment he received the birthright deceptively from his brother and father, Jacob was weighed down with self-condemnation. He had sinned against his father, brother, heritage, and God. Giving reign to his dark side brought spiritual devastation on his father's household.

In a murderous rage, his brother Esau threatened to kill him. Knowing they must immediately send Jacob away to protect him, Isaac responded to Rebekah's request to provide Jacob with a second blessing to seek a wife from her family (Genesis 27:1).

Jacob mourned the results of his flawed character as he now became homeless, an outcast, and utterly broken by the enormity of the sin he had committed. In his extremity, God confronted Jacob at a spiritual wall. In his crisis of faith, he lost all confidence in himself.

In his despair, he turned to God. “It is in extremity that you meet not only yourself, but more important the God who has written your life.”⁴⁶ The second night, far away from his father’s tents, Jacob had his first encounter with God (Genesis 28:10-22). He saw a vision of a ladder set on earth reaching to heaven and angels ascending and descending the ladder. In this vision, God reaffirmed the promises to Abraham and Isaac and now, Jacob, that the land would be his and that all people of earth would be blessed through his descendants.

But Jacob’s transformation had only begun. He went on to meet his uncle Laban, a magnificently accomplished deceiver who tricked Jacob into marrying both of his daughters and rendering him many years of free labor (Genesis 29). When, after twenty years, Jacob was able to extricate himself from Laban, he faced another spiritual wall. It was a crisis of life and death as he attempted to return to the land of his father.

This was Jacob’s second encounter with God. This encounter would forever transform Jacob, and leave him with a life-long crippling limp as a constant reminder of his spiritual journey.

While bowed in sorrowful prayer, recognizing his own sin had brought peril on his innocent family and servants, he poured out his heart to God in repentance, begging God for his brother Esau’s leniency in his homecoming. Suddenly, a strong hand was laid on him and Jacob began fighting for his life. When he realized he was struggling with a heavenly being, he would not let go until a blessing was granted. Part of the blessing included a new name, Israel (Genesis 32).

When Jacob finally reunited with Esau, he had been transformed into the image of God and had, at last, become a redemptive leader. He was permitted to continue the

⁴⁶ Dan B. Allender, *Leading with a Limp: Turning Your Struggles into Strengths*, 2.

legacy of his father, Isaac, and grandfather, Abraham. According to Scripture, all who are saved in God's eternal kingdom will meet, and eat with, Jacob, as well as with his father and grandfather. Jesus said, "I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven (Matthew 8:11). Although Jacob was clearly a sinful, broken man, God used him in His own ancestral tree (Matthew 1:1-17).

Allendar states that brokenness is a gift of God that embraces four realities.

- a. I am never sufficiently good, wise or gifted making things work.
- b. My failures will harm others, the process, and myself, no matter how hard I try to avoid failure.
- c. The greatest harm I can do is to try to limit the damage I cause by not participating, by quitting, or by pushing for control.
- d. Calling out for help from God and others is the deepest confession of humility.⁴⁷

Jacob learned these lessons over a twenty-year period and was left crippled as a visible reminder of his transformation into the image of God. It is interesting to note that while God had chosen Jacob, as the third great patriarch of what would become His chosen people, a progenitor of the Messiah, He nevertheless was in no great hurry, by human standards, to achieve His goal. It seems that God takes as long as He needs to bring His people into position to be His redemptive leaders, or co-laborers with Him in His plan of redemption for all mankind.

⁴⁷ Dan B. Allender, *Leading with a Limp: Turning Your Struggles into Strengths*, 72-73.

Jacob's story assures us that God will not cast off those who come to Him with true repentance. It shows us that no sin is too great for God to forgive. In fact, Jacob's story seems to imply that God favors broken leaders because only the broken, humbled to the depths of their being, are willing to be transformed into his image. They "can be transformed because they no longer are driven by selfish desires or ambitions. They have already known shame, so there is little fear of being found out or further exposed as a failure."⁴⁸

When Jacob crossed Jabbok with a limp, he was a transformed man with a new name, a new awareness of his brokenness, and a new power from God to become a transformational and redemptive leader! It is a story that embodies hope for all of us who share some of Jacob's dark side characteristics.

Moses

A study of Moses' life provides insight into the character of God and the type of men He favors as leaders. In our humanity, none of us would have viewed the behavior of Moses as a promising candidate to become a man of God, much less one of the greatest leaders of all time.

Comparing Moses' life to The Redemptive Leadership Model, we know that his competence was unquestioned. His intellectual greatness distinguished him for all ages. He was a historian, author, poet, philosopher, general of Egyptian armies, legislator, and a member of the royal Pharaoh of Egypt's family.

The birth of Moses is a well-known story in Exodus 2:1-10. He was born into the Egyptian culture as a slave at a time when a wicked Pharaoh had decreed that all Hebrew babies should be slaughtered to prevent the continued growth and prosperity of the

⁴⁸ Dan B. Allender, *Leading with a Limp: Turning Your Struggles into Strengths*, 72-73.

Hebrew race. Hidden in a basket in the river by his mother at the age of three months, Moses was discovered and adopted by the Pharaoh's daughter. After being weaned by his Jewish mother, Moses was brought to court to live as the royal son of the princess. The Egyptian court was the center of wisdom and learning of the then-known world. Moses was raised as royalty with all the benefits, pleasures, and privileges that are bestowed by a nation on their royalty.

Acts 7:22 tells us that Moses was educated in all the learning of the Egyptians. Because of his place in the royal household, he became extremely competent and his confidence was strong. Only the elite and brightest trained and learned at this educational mecca. Moses would have "plunged into the sciences, medicine, astronomy, chemistry, theology, philosophy and law. He most certainly took the Egyptian equivalent of the ROTC, studying the battles, combat tactics, and foes of that nation's proud military history. On top of that, he would have dabbled in the arts, sculpture, music and painting."⁴⁹

However, he had been taught the principles of God at his Jewish mother's knee in the years she was permitted to keep him prior to becoming the princess' son. He most likely believed that he was to be the deliverer of his people. In spite of the principles of God instilled in him, Moses often resented the sight of injustice and oppression of his people and he burned to avenge their wrongs.

We are told in Acts 7:22-30 that "When Moses was forty years old, he decided to visit his own people, the Israelites. Moses saw one of the Hebrews being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian." By killing

⁴⁹ Charles R. Swindoll, *A Man of Selfless Dedication Moses: Profiles in Character from Great Lives from God's Word* (Nashville, TN: Thomas Nelson, 1999), 39.

the Egyptian, Moses gave vent to his dark side anger. He did not consult God nor wait for God's timing. He took matters into his own hands.

Competence prepares a leader to develop principles. But, principles disregarded by unrestrained human emotions, produces a flawed character. Moses' dark side included anger issues so great that it caused him to commit murder.

The dark side of each person's personality differs, and each person has unique triggers that cause their dark side unexpectedly to emerge. With Moses, his trigger was mistreatment of his people. Moses trusted in his own power and was willing to fight a revolutionary war to free 'his' people from slavery. Moses had been trained in battle strategies and fighting was the only way Moses could imagine obtaining freedom for the Israelites. Moses failed to see the Israelites as belonging to God. He failed to have faith that God could deliver them without his help.

We can identify with Moses. We, too, see situations from our limited perspective and try to 'help' God. Without an understanding of our dark sides, our 'help' will usually arise from the emotional dark side of our personality. Our dark side often emerges when we become incensed as what we perceive to be God's inability to problem-solve the way we believe He should and in the timeframe we desire. Until we learn to have faith in God, and in His timing, the dark side of our personalities continually will be a source of pain and difficulty to us and to those we serve. Any time we submit to our dark side instead of to God, it will emerge to defeat us. Our dark side prevents us from having faith in God and in his timing of events. David wisely admonished us in Psalm 27:14 "to wait on the Lord."

Moses had a difficult time waiting on the Lord! For this reason, at the age of forty, Moses was permitted to reach a wall in a crisis of faith. His crisis began when he killed an Egyptian and buried the body in the sand (Exodus 2:12). He assumed his angry assault had shown his people that he was now ready to take up their cause of liberty! Acts 7:25 says, “He supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.” The matter was made known to the Egyptians, probably exaggerated, and told to Pharaoh, who issued a death warrant for Moses (Exodus 2:15).

Moses fled to Midian to the home of the priest, Jethro. After a time, he married one of Jethro’s daughters. He became keeper of his father-in-law’s flocks and remained in that desert place with Jethro’s family for the next forty years (Acts 7:29,30). To Moses, as well as to all who knew him, he was a failure.

In order to transform Moses, it was necessary for God to place him in a desert place for forty years. The Hebrew word for desert is ‘*midbaar*’ meaning ‘to speak,’ it is the place where God speaks. It is the place where God communicates with us.⁵⁰

It is interesting to note that in order to transform Moses, God had to change his environment that had contaminated his principles and affected his character. During the forty years, dwelling in a simple environment of the priest and his family, God was able to slowly transform Moses. In fact, Moses experienced a conversation with God!

It was at the burning bush that God spoke to Moses (Exodus 3:2-10). By this time, Moses totally, completely, and unashamedly had surrendered himself to God. When

⁵⁰ Charles R. Swindoll, *A Man of Selfless Dedication Moses: Profiles in Character from Great Lives from God’s Word*, 73.

Moses no longer trusted himself, God was able to transform him into a magnificently successful leader!

I like “Sir Winston Churchill’s definition of success. He defined *success as “moving from one failure to another with no loss of enthusiasm.”*⁵¹ Moses had failed because he had fallen into the same error so often committed by us—taking matters into our own hands at the urging of our emotive dark side, instead of first seeking God’s will. Moses undoubtedly believed that God would use his Egyptian competency and skill as a warrior to deliver the Israelites. On principle, that would have seemed logical to Moses. But history shows us that God did not intend to deliver his people by warfare. He had much bigger plans for their delivery. God had plans so awesome that nobody, throughout the remaining history of the world, could question who did the delivering of the Israelites from Egyptian bondage!

Moses’ response to God’s instructions at the burning bush began the last forty years of his life. Moses no longer relied on his human strength, nor on his intellect. He had learned to rely on God alone and to trust fully in His power. When God told Moses to go to Pharaoh and bring His people out of Egypt (Exodus 3:10), Moses answered, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt” (Exodus 3:11). This was quite a different attitude than Moses possessed forty years earlier when he had killed the Egyptian and fled to Midian.

In the Midian desert Moses had learned self-denial, hardship, patience and to temper his passions. God had transformed him into a leader who could cope with the

⁵¹ Charles R. Swindoll *A Man of Selfless Dedication Moses: Profiles in Character from Great Lives from God’s Word*, 55.

continuous criticism and blame by hundreds of thousands of people that Moses would be called to lead out of Egypt.

One of the first duties God assigned to Moses was to build Him a Sanctuary that He might dwell among the people (Exodus 25:1-9). The Sanctuary service subsequently initiated by the detailed instructions given to Moses was a ‘show and tell’ portrayal of the plan of salvation in a way that demonstrated the absolute necessity of submitting to God, (sacrifice), having a priest intercede for your sins (transformation), and cleansing—setting free from sin—on the Day of Atonement (redemption). After building the sanctuary and participating in the daily services, Moses *knew* His God and understood His plan of salvation for the world. David later expressed it as, “Thy way, O God, is in the sanctuary” (Psalm 77:13).

During the next forty years, following the Exodus, the Israelites often wanted to kill Moses, but Moses had broken through the wall at his crisis of faith and had been transformed by God. He was *truly* a redemptive leader. “In this form of leadership, Moses moved from ‘external doing’ to ‘internal being’ and from tasks and accomplishment to purpose and meaning.”⁵²

Moses daily contended with those who rebelled against God and refused to follow His commands. There are several instances recorded in Scripture (Exodus 32:10,11; Numbers 14:11) where Moses interceded with God for the rebellious, wicked people. As a redemptive leader, he exercised fatherly care for the people, looking to their welfare and passionately longing for each of them to gain entrance into the Promised Land.

Only once did Moses disobey God during the forty years of wandering in the wilderness. Numbers 20:8-12 records that, when the multitude cried out for water, God

⁵² Rodney Cooper and Harvey Powers, “*Redemptive Leadership*” May 17, 2011.

told Moses to speak to the rock and water would come forth. Instead, in his great aggravation with the complaining, hostile people, he *twice* struck the rock with his staff. For that sin, Moses was not permitted to enter the Promise Land. “He (God) buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.” (Deuteronomy 36:4)

And so ended the life of one of the greatest redemptive leaders ever to have lived on this earth! For all eternity, Moses will be an example of God’s ability to transform sinners into His image, when they willingly submit their lives to Him.

Paul

Saul of Tarsus⁵³ (Acts 22:3) was a Roman citizen by birth, and a Jew of the tribe of Benjamin by descent (Philippians 3:5). Tarsus was located in a province in the southeastern corner of modern day Turkey. We may assume that Paul’s family was devoutly Jewish as his father was a Pharisee (Acts 23:6). We also may assume that the family enjoyed an affluent lifestyle confirmed by the fact that Paul was sent to Jerusalem at an early age to be educated under the strict tutelage of Gamaliel (Acts 22:3), the most eminent rabbi-educator of that era and no doubt the most expensive!

Competency, the first stage of The Redemptive Leadership Model, was the primary reason a Pharisee would send his son so far away from home. To let his son, grow up in Tarsus would run the risk of contamination from unclean Gentiles and pagan multi-god Greeks. Paul’s father obviously placed a high value on molding his son into a Jew who adhered strictly to the Laws of Moses. While there is no sound Biblical

⁵³ There is no Biblical evidence for when Saul’s name was changed to Paul. Saul was a Hebrew name and Paul was a Roman name. I make two conjectures: 1) Paul may have been given both a Jewish and a Roman name at birth or, 2) Paul may have believed that preaching to the Gentiles with a Roman, rather than a Jewish name, would be more acceptable to them since Christians were being persecuted by the Jews. For the purposes of this thesis, the name ‘Paul’ is used following the opening sentence of this section.

evidence for the length of Paul's education 'at the feet of Gamaliel', we can surmise from the events of his life that it began in his early teens and stretched into the early years of his manhood. Jewish students of that era would have studied, at minimum, Jewish history, the Psalms, and the books of the prophets. Scripture tells us that Paul could speak at least three languages, Aramaic (Acts 22:2), Greek (Acts 21:37), and Hebrew (Acts 21:40). Some scholars believe that he also was knowledgeable in Latin, the language of the Romans.

No doubt, Gamaliel was a great teacher! However, regardless of Gamaliel's ability as a professor, Paul was an exceptionally intelligent young man! While Scripture fails to record any other students in daily class with Paul, we find Paul's self-evaluation of his class standing in Galatians 1:14 where he declared that he was "advanced in Judaism beyond many Jews of my own age and was extremely zealous for the tradition of my fathers." As author of fourteen of the twenty-seven books of the New Testament, Paul's competency as a brilliant, highly educated, disciplined, logical, articulate scholar, prolific author and passionate evangelist is beyond question.

Paul's principles developed against his background of privilege and piety and daily instruction from Gamaliel, who not only was a Pharisee, but also a member of the Sanhedrin (Acts 5:34). Paul's writings are consistent with the 'diatribe' educational method of that era. Diatribe, derived from the Classical Latin word, 'Diatriba',⁵⁴ was an educational technique where a rabbi asked penetrating questions on points of Jewish law with the expectation that students would articulate Scriptural passages relevant to that point of law. This teaching method helped rabbis continuously debate the finer points of Jewish law to either defend or prosecute those who broke the law.

⁵⁴ *Webster's New World Dictionary* (Cleveland, OH: Wiley Publishing, 2015).

This education established the pattern for Paul to enter stage two, principle, of The Redemptive Leadership Model. The principles of Jewish law, that Paul understood to be handed down by God to His chosen race, were viewed as sacred, holy, cherished and to be defended at all costs. Paul became self-righteous and self-confident in his defense of Jewish law. In his view, there was no compromise, no leniency, no pardon, and no mercy available for those who broke any point within it.

With these principles driving his passion for obeying Jewish law, Paul entered into the character stage of The Redemptive Leadership Model, and came face to face with his dark side. Paul's character was vicious and brutal. He lived in a state of murderous rage against Christians. "He began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison" (Acts 8:3).

Of his dark side Paul states that he was "a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless" (Philippians 3:5). Paul's dark side was controlled by the malice and prejudice of the priests and rulers. He was a religious terrorist who struck fear into the hearts not only in Jerusalem but also beyond the borders of Palestine.

Paul's principles were formed in an extremely legalistic culture and educational system, and this helped cement his hard, unyielding character. Of himself, I do not believe that Paul would have changed his principles or his character.

At this point in Paul's life, God permitted him to witness the stoning of Stephen, one of God's dearest and most faithful servants. Scripture does not tell us if Paul was present during Stephen's trial in the Sanhedrin. If he were present, he would have seen Stephen's face appear as the face of an angel (Acts 6:15).

Scripture does tell us, however, that Paul was present for Stephen's stoning and death and that he held the garments of those who were throwing the stones (Acts 7:58). He would have watched Stephen die, not in terror, as Paul was accustomed to witnessing in the victims he searched out and dragged to Rome for prosecution, but with utter tranquility, while experiencing a vision of the heavens opening displaying the glory of God, and Jesus standing at God's right hand.

As he was being stoned, Stephen related to the despicable rulers of the Sanhedrin what he was seeing in vision, and, incensed, they became even more vicious in hurling stones to kill him. Stephen asked the Lord to forgive those who were killing him as he fell asleep in death (Acts 7:54-60).

Unknown to Paul, God had just prepared for him a crisis of faith wall that he was soon to encounter on the road to Damascus. A crisis of faith so huge that it dramatically, miraculously, and forever would change Paul's life, launch Christianity to the Gentiles, and continue to change people's lives until Jesus' second coming!

Seemingly unchanged by the stoning of Stephen, we read in Acts 9:1,2 of Paul's request for permission from the Sanhedrin to go search for Christians and bring them back to Jerusalem for punishment. Armed with arrest warrants, Paul left for Damascus, 140 miles north of Jerusalem.

As he drew near Damascus, a light brighter than the noonday sun suddenly engulfed him and he fell to the ground blinded by the brightness of the light (Acts 9:4). A voice from the light inquired: "Saul, Saul, why are you persecuting Me" (Acts 9:4). The double use of his name suggests a reproof (Matthew 23:37; Luke 10:41; Luke 22:31).

Paul responded: "Who are you, Lord?" He used the title "Lord" as a form of

respect since he did not recognize the voice. The Lord said, "I am Jesus, whom you are persecuting" (Acts 9:5). Trembling and astonished Paul asked, "What do you want me to do" (Acts 9:6). Paul was instructed to arise and go into the city of Damascus (Acts 9:6,7). We can only imagine the crisis of faith experienced by Paul, the persecutor of God's people as blinded by the light; his companions led him into the city of Damascus.

Paul had been living his entire life on principles established by a thousand years of Jewish law. His parents reinforced his principles. His teacher, Gamaliel, reinforced his principles. The entire culture, in which he lived, reinforced his principles. His character was flawless in the Jewish system. He had every reason to believe that his principles were acceptable to God. To suddenly realize that God was displeased with him, and in such a frightening, astonishing manner must have been a terrible shock to Paul.

For three days Paul was blind. In this agonizing crisis of faith, Paul did not eat or drink. For three days, he fasted and prayed (Acts 9:9). He must have asked himself, 'How could I have been so wrong?' On the third day, Ananias arrived to lay hands on him and restore his sight. He then baptized Paul to wash away his sins (Acts 22:16).

Paul the murderer was transformed by the grace of God. It is difficult for us to believe that God would allow into heaven religious extremists who murder innocent women and children. It is difficult for us to believe that abortionists, molesters, liars, thieves, pedophiles, adulterers, or any other sin we might think of, also might have a place in His kingdom. But such is the redeeming grace of God offered to every person born into this wicked world. Jesus said, "I came not to call the righteous, but sinners to repentance" (Mark 2:17).

Paul, transformed into the image of God, became a redemptive leader whose passion became saving people for God's kingdom. He, and everyone else, knew of his religious terrorist dark side. However, God used Paul's dark side to redeem thousands as a co-worker with Christ.

For the rest of Paul's life, he acknowledged that he was the chief of sinners. In 1 Timothy 1:15, Paul states: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

The story of Paul's transformation has had a significant impact on my spiritual journey. Had I been living then, I would have agreed with those who thought that Paul was not worthy of a second chance. Yet, to God, he not only was worthy but also bore characteristics—intelligence, scholarship, thorough knowledge of Jewish law, fortitude, aggressive devotion to duty, unwillingness to compromise principles, faithfulness—that God would use to transform him into one of the greatest evangelists who ever lived.

Paul's life subsequently demonstrated that every person is of enormous value to God. Next to Jesus Christ, Paul was arguably one of the world's most redemptive leaders. We read in Acts 20:19 that he "served the Lord with all humility and with tears and with trials that happened to him through the plots of the Jews." Paul rightly declared that we have all sinned and fallen short of the glory of God "As it is written: "There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; they have together become unprofitable; There is none who does good, no, not one" (Romans 3:10-12). The greatest among us still stands in total need of redemption.

When we consider Paul's story, we notice a huge contrast between our view of success and his experience of transformation and redemption. For example, Paul wrote to the church in Corinth; "From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fasting often, in cold and nakedness" (2 Corinthians 11:24-27).

By today's standards, Paul would not be considered a successful leader. Yet, he gladly and patiently endured trials that came with preaching the gospel of Jesus Christ because his love for Christ compelled him and overshadowed all difficulties. When we are truly transformed into redemptive leaders, our love for Christ also will compel us and overshadow all difficulties.

Having been rescued by God, Paul turned his energy and attention to the rescue of all those with whom he came into contact. The salvation and redemption of others was more important to him than his own life. He sought to save all by any means. He wrote "For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ, that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means

save some” (1 Corinthians 9:19-22). Paul is living proof that a God who loves us beyond our wildest imaginations can redeem anyone from sin!

Jesus, Our Redemptive Leader

Looking at the life of Jesus through The Redemptive Leadership Model, we find the competence of Jesus was equal with that of God. His very name reflected His competence. “His name shall be called Immanuel . . . God with us” (Matthew 1:23).

Christian theology teaches that Jesus had two natures. He was both God and man. Scriptural support for this belief is found in John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” And in John 1:14 “The Word became flesh and dwelt among us.” It is stated with clarity in Colossians 2:9 “For in Christ all the fullness of the Deity lives in bodily form.” Furthermore, Jesus identity was established when he was baptized by a public declaration of the voice of God. God’s voice declared, “This is My Beloved Son in whom I am well pleased” (Matthew 3:17).

Even though Jesus was God and man, He took our humanity and ‘emptied himself’ (Philippians 2:5-8). This means that he accepted the limitations of our human nature in order to fulfill the Law, which required the sacrifice of His life for our sins.

By accepting our human nature, he also accepted the possibility of sinning during His lifetime on earth. Yet, he lived and died, and did not sin. Not even once. “For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet he did not sin” (Hebrews 4:15). Furthermore, Hebrews 5:8 tells us that Jesus learned his obedience through what he suffered. Jesus competence to be the Redeemer of our world is without question.

As we consider stage two, principle, we see God in Jesus, meaning that all His principles, while living on this earth, were derived from God's Word and His Law. Jesus said, "I do nothing of Myself, the living Father has sent Me, and I live by the Father" (John 8:28). Jesus also said, "I seek not Mine own glory" (John 8:50). And, "Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the One who sent him is a man of truth; there is nothing false about him" (John 8:50).

These words from Scripture set forth the great principles by which Jesus Christ lived on this earth. They are the principles of God by which heaven and the universe operate. Everything that Jesus received from God, he took to give to mankind. He declared, "I and my Father are One" (John 10:30).

One author states, "No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, all these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me."⁵⁵ From heaven's principles, established by God, Jesus' character was formed as a man on this earth.

Jesus' character was a perfect reflection of His Father's character. "The Son is the image of the invisible God, the firstborn over all creation" (Colossians 1:15).

In The Redemptive Leadership Model, we discussed the dark side of individuals and how that dark side must be explored and submitted to God. In comparing Jesus Christ with this model, it must be stated that Jesus had no dark side. 1 John 1:5 states, "This

⁵⁵ Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 57.

then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all.” Jesus was, as stated in Colossians 1:15, the image of the invisible God.

While Jesus Christ lived a perfect life, His earthly character was formed through the same struggles against temptation as beset all of us. “. . . He has been tempted in every way, just as we are yet He did not sin” (Hebrews 4:5).

In fact, Jesus must pass through the wall of a faith crisis greater than any humans ever will have to endure. The story of Christ’s crucifixion is well known, as are the details of His story. Jesus faced the ultimate crisis of faith in the Garden of Gethsemane *before* He was crucified! Jesus was in such anguish His sweat was like great drops of blood falling to the ground as he prayed, begging God, if it were possible, to remove this ‘cup’ from Him (Luke 22:44), and on the cross the next afternoon when He cried out, “My God, My God, why hast Thou forsaken Me?” (Matthew 27:46). By choosing to pay the penalty required for the sins of every person born into the world, Jesus earned the right to become our Redeemer.

If Jesus Himself endured a crisis of faith and made the conscience choice to become our Redeemer, none of us need believe we will become transformed into His image without a similar experience that requires us to make a choice for, or against, God. Satan will ensure that *nobody* chooses God’s side without a battle. Even now, Christians around the world are experiencing a crisis of faith through persecution. Many are sacrificing their lives because of their choice of Jesus Christ as their Savior. Put in the context of the great controversy between Christ and Satan and the war in heaven (Revelation 12) and the fact that each person must choose whom he/she will serve a crisis

in our lives that leads to transformation into the image of God and the ability to become a redemptive leader should be a welcomed event!

Jesus was the epitome of a redemptive leader. His every act was redemptive and it angered most of the priests and rabbis of His day. In His first public sermon in Galilee, in the city of Nazareth where He was brought up, Jesus announced His redemptive mission. A close look at Jesus' mission creates a blueprint of expectation for redemptive leaders.

Luke 4:14-31 reports that Jesus stood up in the Synagogue on a Sabbath morning and read Isaiah 61:1-2, 'The Spirit of the Lord is upon Me because He anointed Me to preach the gospel to the poor, He has sent Me to proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord.' And He closed the book, gave it back to the attendant, and sat down, and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.'"

When Jesus declared that the Scripture had been fulfilled, He emphatically was stating that He was the Messiah who had been sent to:

- *Preach the gospel to the poor.* He was speaking metaphorically of the spiritually poor. The Jews were so spiritually poor that they had great knowledge of tradition but little of God and no means whereby they might obtain it. Jesus had come to make them rich in knowledge and understanding of His kingdom.
- *Proclaim release for the captives.* Jesus was stating that the Jews were captives of Satan. He had come to release them from the strangle hold of sin on their lives. "He not only proclaims liberty to the captives, but he sets at liberty them that are bruised. The prophets could but proclaim

liberty, but Christ, as one having authority, as one that had power on earth to forgive sins, came to set at liberty.”⁵⁶

- *Recovery of sight to the blind.* Jesus was offering to open the eyes of the Jews who were blinded by Satan to the grace, mercy and love of God. The Jews also were blinded by centuries of the traditions of men that obscured the true meaning of the Scriptures.
- *Free those who are downtrodden.* Jesus was telling His Jewish listeners that they were downtrodden by Satan, sin, and Jewish traditions leaving them hopeless to extricate themselves. They desperately needed a Redeemer.
- *Proclaim the favorable year of the Lord.* This directed the listener to the year of Jubilee which was the time of general release of debts and obligations, of bond men and women, of lands and possessions which had been sold from the families and tribes to which they belonged.”⁵⁷ Just as the year of jubilee set men free, so Jesus had come, as their Redeemer, to set them free!

Those listening in the synagogue that Sabbath morning understood that He was announcing Himself as the long-awaited Messiah and they were angered by the lofty claims from Joseph, the carpenter’s son. They realized that they, the Israelites, children of Abraham, the chosen people of God, had been represented by Jesus, who had grown up in their town, as prisoners who needed to be delivered from the power of evil and as being in darkness and needing light. Jesus’ words struck at their self-righteousness. They were

⁵⁶ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible One Volume* (Grand Rapids MI: Zondervan Publishing, 1961), 372.

⁵⁷ Adam Clarke, *Adam Clarke’s Commentary on the Bible* (Grand Rapids, MI: Baker Book House, 1967), 862.

offended. Their pride was hurt. If Jesus truly was the Messiah, He wasn't what they had anticipated and He was not what they wanted! He had said nothing about delivering them from the Romans, which was their expectation from the coming Messiah. On this occasion, they tried to kill Jesus but He, miraculously, walked right through the crowd and left.

The redemptive mission that Jesus announced in the Nazareth synagogue so long ago is still His mission today. All who are called into His service will embrace this mission. We will embrace it by submitting to His will, surrendering to the inexplicable process of being transformed into His image, and then moving forward to become co-laborers with Jesus Christ in the redemption of mankind. This is the highest possible call from God to man.

Chapter three presents a review of other authors with similar models to The Redemptive Leadership Model.

CHAPTER THREE

LITERARY COMPARISONS OF THE REDEMPTIVE LEADERSHIP MODEL WITH OTHER SPIRITUAL LEADERSHIP MODELS

Creating illustrative processes or models to clarify and teach information is not a modern concept. It was God's idea long before it was ours!

God began life on this earth by creating a model of time. He created the earth in seven days, each with a morning and evening, designating the seventh day as His holy Sabbath day of rest. He created our sun as the central star, with planets and moons that move around the sun in sync, as perpetual markers of his time model.

Scripture is filled with numerous models and visual illustrations used by God to communicate with mankind. For example, in Jeremiah 19, we read of God commanding Jeremiah to buy a potter's earthenware jug, take a crowd to "the valley of the son of Hinnom at the entry of the Potsherd Gate, proclaim the Lord's words of coming disaster and judgment due to their idolatry, smash the jug, and repeat the Lord's words of judgment. This was a God-directed visual illustration to communicate a message! There also is an illustrative model by the apostle Paul presented in Ephesians 6:10-18 to 'put on the whole armor of God, that you may be able to stand against the schemes of the devil.'

Knowing His creation as He does, and how the human brain functions, it is understandable that God also gave man an illustrative model of His plan of salvation. With verbal directions from God, Moses built a sanctuary patterned after the one in heaven, Exodus 25:8-10 and Hebrews 8:5.¹ For over a thousand years, this model served as a daily 'show and tell' of God's redemptive plan of salvation for mankind.

¹ Discussion of The Sanctuary Plan of Salvation compared to The Redemptive Leadership Model is found in Chapter Five.

Having long recognized that God uses models, types, paradigms, and illustrations to communicate His messages to mankind, it was intriguing to encounter The Redemptive Leadership Model in Dr. Cooper and Dr. Powers' doctoral class at the Gordon Conwell Theological Seminary and realize how closely it modeled the sanctuary service of the Old Testament.

Despite the different historical and cultural contexts, the five-stages of The Redemptive Leadership Model represented completeness of an individual's spiritual journey—as did the ancient Sanctuary service—with the expectation that total redemption was the ultimate goal.

Prior to the study of Cooper's and Powers' model, 'redemption' was synonymous with being a saint in heaven some day! I now see that my former theological and educational goals were limited to achieving recognizable 'milestones' in ministry followed by a nice retirement at an old age, hands folded in my rocking chair, waiting for the guaranteed redemption in heaven. It was therefore surprising and spiritually refreshing to discover that the stages of The Redemptive Leadership Model articulated how we, with all our human brokenness, might attain redemptive leadership status and therefore salvation in God's economy—now!

For this reason, of the models studied, the five stages of The Redemptive Leadership Model defined as 1) Competency, 2) Principle, 3) Character, 4) Transformational and 5) Redemptive, were the most *personally* valuable in my quest to become a redemptive leader.

There were aspects of four other spiritual leadership models that deserve mention for the various concepts that interconnected with The Redemptive Leadership Model, in

particular Phase Three: Character. These specific concepts provided additional insight and inspiration that enabled me to solidify my understanding of the process of moving through the turbulence of the Phase Three: Character of The Redemptive Leadership Model with the expectation of reaching the transformational phase, and emerging at the conclusion of the model as a redemptive leader, with all that this designation entails for being a co-laborer with God for the rest of my life.

These models included:

- Dr. J. Robert Clinton: *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*
- Gary L. McIntosh and Samuel D. Rima, Sr.: *The Dark Side of Leadership*
- Janet O. Hagberg and Robert A. Guelich: *The Critical Journey: Stages in the Life of Faith*
- Peter Scazzero: *Emotionally Healthy Spirituality*

As I studied these models and compared them to The Redemptive Leadership Model, I consistently found an underlying theme not only within The Redemptive Leadership Model but also within the four comparative models in a single verse of Scripture, 1 Peter 2:9 that reads, “*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into His wonderful light.*”

In a cursory reading of ‘*God has called you out of darkness into His wonderful light,*’ the word ‘darkness’ is often limited in its meaning to the sins of this world. Extrapolating this superficial meaning from the text leads us to assume that ‘*darkness*’ means the sinful things *we* did ‘*out in the world*’ before our conversion to Jesus Christ.

The problem with this extrapolated understanding is that we transfer the focus from what the text says **God** did, (*called you out of darkness into His wonderful light*), to a focus on what *we* did. Imperceptibly transferring the focus, allows self-centered sinful man to create a list of easily recognizable *external* behaviors such as smoking, drinking, pornography, lying, cheating, stealing, and so forth, while comfortably continuing to hide the true meaning of ‘*darkness*,’ which is an inherent malady dwelling deep within our carnal natures. I believe it is the *darkness* of our carnal natures from which God is *truly* calling us.

Obviously, a Christian should eschew visible, external sinful behaviors. However, the difficulty with a superficial reading of 1 Peter 2:9 lies in the risk of believing that once we, using our singular grit and determination, clean up our ‘act’ then we, as a reward, automatically will be propelled ‘*into His wonderful light*.’

The emphases of The Redemptive Leadership Model as well as the four comparative models disabuse such a superficial exegesis of ‘*darkness*’ in this verse. Understanding the true meaning of ‘*God... called you out of darkness*’ has proven to be a foundational ‘change agent’ for my personal journey in becoming a redemptive leader.

The idea that *any* person can come ‘*out of the darkness into His wonderful light*’ in their own time, their own way and under their own power through grit and determination has been disproven by three of the authors of the models compared in this chapter and suggested by the fourth.

Each of the models, in various ways, and using different terms, provide strategies for;

- a) Coming out of the '*darkness*' inherently residing in the deep recesses of each individual's mind and,
- b) Entering '*into Gods wonderful light*' to become a redemptive leader to those around us.

Each of the models emphasize that coming '*out of the darkness*' relates to a recognition and acknowledgement of the root causes, or etiology, of why we think and behave as we do as adult human beings.

The process of coming '*out of the darkness*' is not easy. It requires the hard work of soul-searching honesty and transparency in calling to mind long-buried hurts, anger, feelings of abandonment, neglect, rejection, abuse, cruelty, spitefulness, and a lack of love or lack of loving nurture. The only purpose of an exploration of this '*darkness*' that lies within the subconscious mind of each person is for forgiveness and healing.

This means that coming '*out of the darkness*' involves far more than an intellectual recognition of unsavory facets in the background of our story. It requires an experiential response that includes acknowledgement, acceptance, and forgiveness of our past and everyone involved in it. Only then can we truly be '*called out of the darkness*' in transparency and peace and '*into His wonderful light*' as His redemptive leaders on this earth.

Comparative Models

Each of the models, with the exception of the Hagberg and Guelich Model, are leadership models that share a common goal –that the leader develops a closer walk with God. The Hagberg and Guelich Model focuses on stages of faith and is written for anyone wishing to understand and increase their faith in God.

The first two stages of The Redemptive Leadership Model, Competency and Principle, focus on intellectual knowledge comprised of a leader's visible, measurable attributes of leadership. With the exception of the Clinton Model, each begins with the basics of entering, by choice, a relationship, or journey with God. (In the Clinton Model leadership begins at conception.²) The Redemptive Leadership Model calls this recognition of a 'call' to God, 'Phase One: Competency.' The other models refer to the beginning of the spiritual journey as the 'outward' phase. In these cases, the authors also determine that the beginning of each person's journey is visible and measurable.

But at some point, to move forward in a spiritual journey requires that each individual delve into the aspects of his or her personality that arise to prevent the desired journey's end. The journey's 'end' for The Redemptive Leadership Model is being transformed into the image of Christ and becoming a redemptive leader in order to bring all persons within your sphere of influence into His wonderful light. This translates into a 'oneness' spoken of by Jesus when He said, ". . .that all of them may be one, Father, just as you are in me and I am in you," John 17:21. To achieve the goal of Jesus' prayer for a 'oneness' with God requires an 'inward' journey described in two models, as well as moving through Phase Three: Competency of The Redemptive Leadership Model.

The models considered in conjunction with The Redemptive Leadership Model

- Clinton³ developed a time-line theory of leadership development. Clinton postulates that the time-line fluctuates with each individual. The roots of an outward and inward journey also form the basis of his model.

² Robert J. Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 44.

³ Robert J. Clinton, *The Making of a Leader*, 44.

- McIntosh and Rima⁴ begin their model using Abraham Maslow's pyramid or hierarchy of needs. They introduce the concept of a 'Dark Side' of human nature along with strategies for overcoming it in order to become a productive leader.
- Hagberg and Guelich⁵ divide the outward journey of their model in six stages of faith with one unnamed 'stage' being a 'Wall.' This is not a leadership model, but, rather, stages in a journey of faith. A psychologist and a minister wrote it for any person wishing to deepen their faith in God. Nevertheless, the authors' concept of a 'Wall' and becoming 'caged' or stuck at a 'Wall' during a journey of faith is applicable to all spiritual leaders.
- Scazzero⁶ borrows the model of Hagberg and Guelich altering it only to move the 'Wall' earlier in the stages and using it as a basic model for leadership. Scazzero also borrows the concept of a 'Dark Side' from McIntosh and Rima and integrates it with the concept of a 'Wall' and being stuck behind the 'Wall' from the work of Hagberg and Guelich. Of all the models, Scazzero's work is best at creating 'lists' for easy understand and absorption of concepts and theories.

The Clinton Model

Clinton postulates six key developmental phases of leaders along a time-line:

⁴Gary McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 75.

⁵ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith* (Salem, WI: Sheffield Publishing, 2005), 31-160.

⁶ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2006), 117-134.

- Phase I: Sovereign Foundations,
- Phase II: Inner-Life Growth,
- Phase III: Ministry Maturing,
- Phase IV: Life Maturing,
- Phase V: Convergence,
- Phase VI: Afterglow.

Phase I of Clinton's model strongly advocates that leadership development begins at conception and ends at death, which is why Phase I of this model is called "Sovereign Foundations."⁷ It is Clinton's belief that God providentially works through family, environment, and historical events.⁸

None of us were given the option of choosing our parents, birthplace, or time and date of our birth. However, God is at work in the life of the leader before the leader is even born or aware. Clinton states: "God is developing the leader by laying foundations in his life. This operation is sovereign."⁹ Among the many texts in Scripture that back up Clinton's statement are:

- Jeremiah 1:5 says, "Before I formed you in the womb I knew you, and before you were born I consecrated you . . ."
- Psalm 71:6 "Upon you I have leaned from before my birth; you are he who took me from my mother's womb."
- Isaiah 44:24 n "Thus says the Lord, your Redeemer, who formed you from the womb . . ."

⁷ Robert J. Clinton, *The Making of a Leader*, 44.

⁸ Robert J. Clinton, *The Making of a Leader*, 44.

⁹ Robert J. Clinton, *The Making of a Leader*, 44.

This compares to the Redemptive Leadership Model's credo that God is working through each individual's narrative or story, but only to the extent, or as far back as, memory permits. Clinton, however, begins an individual's leadership development as far back as the union of the leader's parents, time, location, and point of conception.

Clinton believes that God lays the foundation of the leader's life and there is no human control over what happens in this phase. This is true even if the conception of the leader was an 'accident' (by human standards), the parents were less than ideal, and the environment was a hard-scrabble ghetto. God does not make mistakes. Every person born into this world has a purpose and the 'call' of God on his or her life.

Phase II of Clinton's model begins to add responsibility to the developing leader. This phase is called the 'Inner Life Growth' phase.¹⁰ Spiritual awareness begins to develop as the emerging leader responds to life situations. He is drawn to, and becomes involved in, some form of spiritual learning or education. Perhaps he enters the ministry where he begins to learn by doing.

As he grows in discernment, understanding, and obedience, God begins giving him small tests. The tests may be as simple, or as difficult, as passing Hebrew and Greek in a theology course. Perhaps the test is having faith in a call for a job in ministry. These small tests are necessary for spiritual growth.

When a test is failed, God allows the test to come around again and again until the person begins to see that trusting in God is not only the best response, it is the *only* response that brings peace and happiness. Phase II of Clinton's model compares not only to the Phase One: Competency of The Redemptive Leadership Model but also has some

¹⁰ Robert J. Clinton, *The Making of a Leader*, 45.

implications for Phase Two: Principle Phase in that learning to listen to, and obey God, begins to form the leader's character.

Phase III of Clinton's model is called "Ministry Maturing." This phase takes place over many years and brings an awareness and development of the leader's spiritual gifts. Clinton states: "God is working primarily in the leader, not through him or her. Many emerging leaders don't recognize this and become frustrated. They are constantly evaluating productivity and activities while God is quietly evaluating their leadership potential He wants to teach us that we minister out of what we are."¹¹

Clinton divides Phase III "Ministry Maturing" phase into four sub categories:

- 1) Entry: This sub-phase consists of ministry tasks and ministry challenges. This parallels to the first two phases of The Redemptive Leadership Model.
- 2) Training: This is the phase of learning ministry process skills such as ministry skills, training experience, and discovery of giftedness. This sub-phase also parallels the first two phases of The Redemptive Leadership Model.
- 3) Relational learning: This is the phase at which the leader is developing through authority and relational insights, ministry conflict and ministry backlash which is our response to people responding positively or negatively to the leader. The leader grows when he begins to discern his leadership strengths and weaknesses. This sub-phase best parallels Stage Two: Principle; of The Redemptive Leadership Model.
- 4) Discernment: This sub-phase involves spiritual warfare that tries the leader's soul. There also will be power, faith and prayer challenges as well as a

¹¹ Robert J. Clinton, *The Making of a Leader*, 46.

challenge to the leader's influence. There will be either ministry affirmation or rejection. The leader will be forced to learn discernment skills—what is and is not of God. This sub-phase most closely, but somewhat loosely, parallels

Phase Three: Character of The Redemptive Leadership Model.¹²

Throughout the entire Ministry Maturing Phase, the leader learns spiritual principles that touch all four of the development stages. However, he will learn the most in the 'Discernment Phase' where he will be 'tried in the fire.' This promotes dependence on God and greater faith.

Phase IV of Clinton's model is called 'Life Maturing.' In this phase, the leader is incorporating his spiritual gifts, and his ministry is satisfying. Ministry flows out of his inner being as his character mellows and matures. Communion with God becomes more important than success in ministry. The leader expects and receives positive response to the experiences that God ordains for his life.

This phase most closely parallels Phase Three: Character of The Redemptive Leadership Model although, in my opinion, it lacks the spiritual depth and specificity of the characteristics of a 'crisis of faith' as portrayed in The Redemptive Leadership Model. By this, I mean, Clinton discusses ministry conflicts, leadership backlash, spiritual warfare, and faith challenges¹³ in a generic and mild manner.

At no place in Clinton's model do I find the concept of a 'life-crisis' event so devastating that it leaves the leader reeling and baffled as to why God is doing this to *him*. Nor is the concept clear that the leader can *only* move through the crisis by falling submissively repentant to God at the foot of the cross. It is not clear that this is the *only*

¹² Robert J. Clinton, *The Making of a Leader*, 80.

¹³ Robert J. Clinton, *The Making of a Leader*, 113-117.

possible way of enduring the crisis with intact spirituality and firm belief not only that God is good, but also that “All things work together for good to them that love God, to them who are the called according to his purpose,” Romans 8:28.

Clinton does, however, say that, “Ministry conflict, like general conflict, tests a leader’s personal maturity. What we truly are is revealed in a crisis . . . What we *are* in the conflict is much more critical than what we *do*.”¹⁴ The wording of this sentence seems to articulate the depth of Clinton’s passion.

Phase V of the Clinton model is called ‘Convergence.’ In this phase, “God moves the leader into a role that matches his or her gift-mix and experience so that ministry is maximized. The leader uses the best he has to offer and is freed from ministry for which he is not gifted or suited.”¹⁵

“The major development task for Phase V is the guidance of the leader into a role and place where he can have maximum effectiveness. His response to God’s guidance must be to trust, rest, and watch as God moves him toward a ministry that embodies all the development of the preceding phases. Convergence manifests itself as he responds consistently to God’s work in his life.”¹⁶ This sounds like a firm, developed phase that a leader may hope to achieve.

However, Clinton then waffles with a contradictory statement that weakens his leadership model, making it questionable as a learning tool. He says, “Many leaders do not experience convergence, and there are various reasons for this. Sometimes they are

¹⁴ Robert J. Clinton, *The Making of a Leader*, 107.

¹⁵ Robert J. Clinton, *The Making of a Leader*, 46.

¹⁶ Robert J. Clinton, *The Making of a Leader*, 47.

hindered by their own lack of personal development. At other times, an organization may hinder a leader by keeping him in a limiting position.”¹⁷

Here is the conundrum: If God *truly* has guided ‘the leader into a role and place where he can have maximum effectiveness’ and the leader is trusting, resting and watching ‘as God moves him toward a ministry that embodies all the development of the preceding phases,’ why would ‘*many leaders not experience convergence?*’

This phase V ‘Convergence,’ of Clinton’s model *vaguely* parallels Phase Four: Transformational of The Redemptive Leadership Model. Cooper’s and Powers’ beliefs and teaching of a transformed leader, are powerful. There is no vagueness about the expected outcome.

The transformational phase of The Redemptive Leadership Model ‘transforms the leader into the image of Christ as stated in 2 Corinthians 5:17 “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” It appears in Clinton’s model that the leader *may, or may not*, be spiritually transformed. I found Clinton’s thoughts on the ‘Convergence’ a weak link in his time-line phases and I also found his Phase VI, Afterglow arguable.

Phase VI, Afterglow or Celebration, is the culmination of Clinton’s Leadership Time-line. It is the phase of celebrating all that God has done *for the leader*—wherein lies *my* problem with Clinton’s Phase VI: Afterglow because it states: “The fruit of a lifetime of ministry and growth culminates in an era of recognition and indirect influence at broad levels... There is no recognizable developmental task in Phase VI other than to allow a

¹⁷ Robert J. Clinton, *The Making of a Leader*, 46.

lifetime of ministry to reflect the glory of God and to honor His faithfulness over a lifetime of development.”¹⁸

The *only* similarity to Phase Five: Redemptive of The Redemptive Leadership Model is this vague statement: “Their storehouse of wisdom gathered over a lifetime of leadership will continue to bless and benefit many.”¹⁹

While I agree with the concept that ‘older pastors’ who have served the Lord for years continue to have ‘something’ to share, as part of a teaching model, I find the concept lacking in depth. Note that there is no mention of spiritual growth leading to a goal of growing into a redemptive leader and becoming a co-laborer with Jesus Christ in the salvation of souls, as is the goal of The Redemptive Leadership Model.

Basking in individual leadership accomplishments at the end of life seems to be the ultimate goal of the Clinton model. This is disappointing in that I believe there is no phase in the life of a genuine redemptive leader where he would be willing ‘rest on *his* laurels’ or take pride in his accomplishments! From a worldly perspective, retirement is a long-sought goal—where a man can kick-back in his easy chair, reflect and bask in his accomplishments. The challenge is to find even *one* Biblical man of God who ‘retired’ much less basked in an ‘afterglow’ of service. Most of God’s redemptive leaders were chased, harassed, martyred, and vilified by this sinful world. Furthermore, every human accomplishment was by His grace, alone, for His honor and glory. Galatians 6:14 says, “May I *never boast* except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.”

¹⁸ Robert J. Clinton, *The Making of a Leader*, 47.

¹⁹ Robert J. Clinton, *The Making of a Leader*, 47.

It's my opinion that while these points of the Clinton model compared unfavorably with The Redemptive Leadership Model's latter phases, aspects of three other models compared favorably and, indeed, may be used as a means of supplementing, complementing, and clarifying, in particular, the Character Phase of The Redemptive Leadership Model.

Phase Three: Character of The Redemptive Leadership Model

It is impossible to be transformed into a redemptive leader unless the God leads the person into the mandatory testing that occurs in the Character Phase of The Redemptive Leadership Model. This is because God especially works to develop the character of those He has called to the ministry of His earthly church and He knows that character can only be developed by exposure and challenge through life crises and trials.

Most of us do not praise God for trials. However, the development of character is always a painful process, made even more painful by today's continuous media messages that all pain should be relieved and all suffering is cruel. Yet, without the interference of a loving God in the development of our character we would all seek the path of least resistance. We would, as Batterson puts it, seek:

Joy without sacrifice

Character without suffering.

Success without failure.

Gain without pain.

A testimony without a test.

Wanting it all without going all out for it.²⁰

²⁰ Mark Batterson, *All In* (Grand Rapids, MI: Zondervan, 2013), 77.

For these reasons, Phase Three: Character of The Redemptive Leadership Model makes remarkable sense in that it is in this phase that leaders are brought face to face with God.

In this phase God forces leaders, through a life crisis to confront who they really are—the genuine person who lives deep within the recesses of their subconscious mind. Leadership decisions, attitudes, successes, and failures are influenced by the information stored in the subconscious mind, which leads to a discussion of the model of McIntosh and Rima.

The McIntosh and Rima Model

Because I believe so strongly that it is impossible to “*declare the praises of Him who called you out of darkness into His wonderful light*” without a complete understanding of how our subconscious mind influences our daily decisions and actions, I truly appreciate the work of McIntosh and Rima. Their model contributed the theory of a “Dark Side’ inherent in every leader. This was a fresh concept in that it provided an awareness and understanding of the possible barricades or blocks that prevent a leader from moving through Phase Three: Character of The Redemptive Leadership Model.

McIntosh and Rima, postulate the theory that every person has a ‘Dark Side.’ The ‘Dark Side’ “. . . refers to our inner urges, compulsions, motivations and dysfunctions that drive us toward success or undermine our accomplishments.”²¹ The negative emotional messages stored in our unconscious mind become ‘stalkers’ of our conscious mind. These negative messages arise from life’s experiences, families, cultures, and developmental years.

²¹ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 29.

Unfortunately, we begin storing negative emotional messages very early in life. During the first six years of life, a child unconsciously acquires the behavioral repertoire needed to become a functional member of society. Additionally, a child's subconscious mind also stores beliefs in relation to self. When a parent tells a young child it is stupid, undeserving, sickly, or any other negative trait, this, too, is stored as a 'fact' into the child's subconscious mind.²²

These stored beliefs constitute the negative emotional messages that subsequently control the fate of the body's cellular community. Although the conscious mind may hold one's self in high regard, the more powerful unconscious mind may simultaneously engage in self-destructive behavior.²³ This phenomenon is what McIntosh and Rima refer to as the 'Dark Side' of human nature that manifests itself in our personalities with or without our permission.

The human mind is capable of storing deep, unexpressed reactions to life forever in the subconscious mind. Stored forever are insecurities, feelings of inferiority, need for approval, fear of abandonment, pride, selfishness, self-deception, compulsiveness, passiveness, fear, or an infinite number of unexpressed and often unrecognized 'feelings' real or imagined.

McIntosh and Rima developed their model based on Abraham Maslow's pyramid of human needs and wants which include 1) Physical needs, 2) Safety, 3) Love, 4) Esteem and 5) Self-actualization. According to Maslow, we live at the lowest level of unmet need. We do not move higher until the need is met. The authors adopt this belief.

²² Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 79.

²³ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 29.

They further propose that an unmet need at any of the five levels of the hierarchy of needs creates subconscious damage that emotionally ‘stalks’ the leader throughout the rest of their life.

Development of the “Dark Side”

McIntosh and Rima hypothesize that four stages are often involved in the ‘Dark Side’ of leadership:

- Stage 1: Needs. The leader has needs that need to be met.
- Stage 2: Traumatic Experiences. This makes the leader feel that some need is not met (or at risk of becoming unmet). The missing block in the pyramid.
- Stage 3: Existential Doubt. This is the feeling that unmet needs flow from personal failure.
- Stage 4: Dark Side Development. Development of destructive behaviors that attempt to compensate for the feelings of inferiority or failure.²⁴

The ‘Dark Side’ is the result of normal human development. This ‘Dark Side’ exerts a powerful influence on our daily actions and responses to those around us. It slowly has been developed over a lifetime of storing emotions, expectations, and experiences in our subconscious mind. “People who ignore or refuse to acknowledge their ‘Dark Side’ frequently encounter major failures in their leadership responsibilities.”²⁵

The ‘Dark Side’ is like an inner psychic ‘stalker’ who operates deeply within our emotional subconscious mind and obsessively and continually accuses our conscious

²⁴ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 37.

²⁵ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 37.

mind of worthlessness and low self-esteem. These inner ‘stalkers’ never let up and never go away. They have the power to blindside us suddenly, unexpectedly, and explosively when we least expect it, just as a sexual predator stalking his victim becomes violent when frustrated.²⁶

Because of the incessant subconscious inner ‘stalkers’ the conscious personality can erupt in solitary acts of frustration or some other form of emotional release—or in a sudden and massive moral failure, or in a destructive or lethal societal event. It erupts because the conscious mind has denied and ignored the inner negative emotional messages for too long.

An example of this ‘Dark Side’ of leadership can be found in the ‘moral failure’ of, Pastor Tullian Tchividjian, 42, the grandson of famed evangelist Billy Graham. Tchividjian has been married to his wife, Kim, since 1994 and they have three children. He pastored the Coral Ridge Church in Florida with 1,900 attendees. He is author of three books. By all outward signs, this was a man on a most successful spiritual journey. However, the ‘Dark Side’ of both he and his wife erupted in moral failures.

Tchividjian gave this statement to the *Washington Post* on June 29, 2015: “I resigned from my position at Coral Ridge Presbyterian Church today due to ongoing marital issues. As many of you know, I returned from a trip a few months back and discovered that my wife was having an affair. Heartbroken and devastated, I informed our church leadership and requested a sabbatical to focus exclusively on my marriage and family. As her affair continued, we separated. Sadly, and embarrassingly, I subsequently sought comfort in a friend and developed an inappropriate relationship myself. Last week I was approached by our church leaders and they asked me about my own affair. I

²⁶ End Stalking in America, Inc. “January is Stalking Awareness Month”, accessed May 14, 2014, <http://www.esia.net>.

admitted to it and it was decided that the best course of action would be for me to resign. Both my wife and I are heartbroken over our actions and we ask you to pray for us, our family and that God would give us the grace we need to weather this heart-wrenching storm. We are amazingly grateful for the team of men and women who are committed to walking this difficult path with us. Please pray for the healing of deep wounds and we kindly ask that you respect our privacy.”²⁷

His wife, Kim, also gave a statement to the *Washington Post*. She said: “The statement reflected my husband’s opinions but not my own. Please respect the privacy of my family at this time, thank you.”²⁸

It is easy to see why the ‘Dark Side’ of leadership has tremendous implications for leadership in ministry. “A compulsive ‘Dark Side’ allowed to operate unchecked can result in a personal and organizational rigidity that stifles creativity and frays our relationships with others. Compulsive leadership can produce a self-righteous, legalistic environment that alienates the people we are called to lead. Compulsive tendencies can result in ‘workaholics’ or a painful emotional explosion and lead to a complete burnout that may take years to recover from. Additionally, the urge to control those we lead and live with more often than not results in alienation and rebellion as people react against our control. More than one marriage and church have been hopelessly fractured by such leadership.”²⁹

²⁷ Sarah Pulliam Bailey, “Billy Graham’s grandson steps down from Florida megachurch after admitting an affair” The Washington Post, Acts of Faith, June 21, 2015, accessed April 3, 2014 <https://www.washingtonpost.com/news/acts-of-faith/wp/2015/06/21/billy-grahams-grandson-steps-down-from-florida-megachurch-after-admitting-an-affair/>.

²⁸ Sarah Pulliam Bailey, “Billy Graham’s grandson steps down from Florida megachurch after admitting an affair” The Washington Post, Acts of Faith, June 21, 2015, accessed April 3, 2014 <https://www.washingtonpost.com/news/acts-of-faith/wp/2015/06/21/billy-grahams-grandson-steps-down-from-florida-megachurch-after-admitting-an-affair/>.

²⁹ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 146.

The deep, inner reasons for the moral failure of both Tchividjian and his wife may never be known. What is known is that “Tchividjian was kicked out of his family’s home as a teenager and indulged in almost everything Miami’s sensual nightlife offered,” according to a 2009 profile in *Christianity Today*.³⁰

Many Christian leaders have been taught to blame the "enemy" for their leadership failures. When a leader commits adultery, embezzles money from the church, or gets caught exposing himself, the most frequent explanation among the ranks of the faithful is "Boy, the devil sure is working overtime," with little attention given to the realities of human dysfunction.” While I agree with that, the devil gets a lot of help from our ‘Dark Side.’

One author state: “The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expressions in words or acts, Satan would be defeated; for he would not prepare his specious temptation to meet the case.”³¹

Our human nature wants to blame anything but ourselves for our failures. If it wasn’t the devil that caused our failure, then it must be our hereditary genes. We hear statements like, ‘My daddy had a temper, just like me.’ Or, ‘All the men in my family have a big pot belly.’

³⁰ Collin Hansen, “Out of Step and Fine with It,” *Christianity Today*, May 5, 2009, accessed August 10, 2014, <http://www.christianitytoday.com/ct/2009/may/18.28.html>.

³¹ Ellen G. White, *Selected Messages, Book 1* (Mountain View, CA: Pacific Press Publishing Association, 1911), 122-123.

Just like ‘the devil made me do it’ is a cop-out, so is the implication that ‘genes will out.’ Both excuses make it impossible to deal with, or change, the ‘Dark Side’ of our personality. In fact, it offers a psychological ‘permission’ to continue unchanged. Unless we confront our ‘Dark Side’ and accept it, we always will be helpless to alter it.

“The fact is, all of us have a "dark side" that consists of the unmet needs . . . that orient our lives and drive us from deep down inside. These often provide motivation to do good things-- such as spiritual leadership. But when these "dark side" characteristics continue to lurk in the darkness and are combined *with* spiritual leadership, we have a recipe for disaster. Pride, selfishness, self-deceit and wrong motives are identified as the tell-tale signs that the "dark side" is out of control.”³²

Our ‘Dark Side’ can be recognized and overcome. Blaming the devil or our genes as an excuse for our behavior simply exacerbates the ‘Dark Side’ of our personality. Interestingly, new research reveals that genes do not control our fate any more than the devil has the power to control our fate.

Our genes now are known to be moldable potentials directly influenced by the environment. Through the process of “perception,” the brain interprets the environmental signals, and in response releases regulatory chemicals into the blood. The chemistry derived from the brain circulates throughout the body and controls the behavior and genetic activity of our cells. Consequently, when we change the way we respond to the environment we change our health and fate.

Lipton describes how our mind works using the metaphor of a driver of a vehicle; with good driving skills, he says, a vehicle can be well maintained enabling good

³² Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 147.

performance throughout its life. In contrast, inappropriate behaviors and dysfunctional emotional management, like a bad driver, stresses the cellular vehicle, interfering with its performance and provoking a breakdown.³³

“While many have succumbed to self-destruction and failure due to the uncontrolled manifestation of their ‘Dark Side,’ many have been able to overcome and channel their drives productively.”³⁴

“This is but a cursory look at the troubles spiritual leaders may avoid simply by learning to overcome their ‘Dark Side.’ It seems that a little effort is worthwhile if it can prevent even some of these negative consequences and preempt a possible leadership washout. We must take responsibility to triumph over our dark side.”³⁵

The good news for leaders who are often sabotaged by their ‘Dark Side’ is that the answer to spiritual growth is not running away from or excising the unattractive aspects of our personality. The answer is to submit the ‘Dark Side’ personality aspects to the power of God and ask Him to integrate them, by His grace, into our personality for His honor and glory.

God can only effectively integrate the ‘Dark Side’ aspects of our personality when we willingly acknowledge them with absolute transparency. Even though this is often painful we nevertheless need to be willing to embrace our weaknesses, faults, and all the ‘baggage’ that came with our childhood, and let the Holy Spirit make of it what He will.

³³ Bruce H. Lipton, PhD, “We Are Not Victims of Heredity,” *Creation Magazine*, reprinted from “Happiness Genes”, James E. Baird and Laurie Nadel, New Page Books A division of Career Press, Franklin Lakes, NJ 2010, accessed March 3, 2015, <http://www creationsmagazine.com/articles/C132/Lipton.html>.

³⁴ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 148.

³⁵ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 146-147.

God longs to transform us into His image. But our transformation is predicated on our facing, by the grace of God, our ‘Dark Side.’

This willing acknowledgement allows us to become aware of our deep, unexpressed reactions to life. God then is able to bring us to the point where He can emotionally and psychologically equip us to move through the Phase Three: Character of The Redemptive Leadership Model into the Transformational and then the Redemptive Phase.

Here are some recommendations from the authors for overcoming the ‘Dark Side’:

- Step 1: Admit the existence of the dark side of one’s life, and understand the shape it has taken in one’s life. (Denial of its existence ensures it is not dealt with)
- Step 2: Examine one’s past. With the Holy Spirit as your guide, see how the events in your life affect who you are and your perceptions. Be ready to forgive oneself and others for the trauma of the past.
- Step 3: Resist the POISON of unrealistic expectations. Expectations can propel you to achievement or weight you down to failure. Apply God’s grace to your life and leadership.
- Step 4: Practice the discipline of self-knowledge. Let the Bible be your mirror for accurate self-knowledge. (James 1:22-25.) Practice Spiritual Disciplines.
- Step 5: Learn and understand your true identity in Christ. Your value does not depend on worldly status and accomplishments.³⁶

³⁶ Gary L. McIntosh and Samuel D. Rima Sr., *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 38.

It is my belief that models are simply tools to help us become more immersed in the Word of God. They are aids to assist us in becoming transformed into the image of Jesus Christ. The only usable concepts by authors that safely may be adopted into my life and ministry are those that are in accord with God's word.

I find the concept of having a 'Dark Side' in the McIntosh and Rima model harmonizes with Scripture. For example, Romans 7:21 says, "So I find this law at work: When I want to do good, evil is right there with me."

The 'Dark Side' of the McIntosh and Rima model also correlates with The Redemptive Leadership Model's Phase Three: Character, where God brings us face to face with a life crisis that requires us to examine our 'Dark Side' (who we really are in the recesses of our subconscious mind) as a requirement for moving forward in our spiritual journey into the Transformational Phase and then, finally, to the redemptive phase of the Redemptive Leadership Model.

The Hagberg and Guelich Model

At first perusal, the Clinton and Cooper, Powers' models have little in common with the Hagberg and Guelich model for the simple reason that both Clinton and Powers have created models that target the development of leaders in the Christian church. Hagberg and Guelich, on the other hand, have created a model that targets *stages of faith in God* of all who recognize that God exists and chooses to live a life under His control, irrespective of their leadership development.

Even though the focus of the Hagberg and Guelich model is on an individual's faith rather than becoming a potential transformed, redemptive leader it nevertheless has one significant feature that adds clarity to the Phase Three: Character of The Redemptive Leadership Model. This significant feature is what Hagberg and Guelich describe as a

‘Wall’ (defined as a crisis of faith) and ‘getting stuck’ or caged behind a ‘Wall’ (described as a crisis so emotionally or spiritually disabling that it is impossible to move forward).

Even though their model is about stages of faith, the concept of a ‘Wall’ and ‘getting stuck’ or caged has implications for Phase Three: Character of The Redemptive Leadership Model in that it creatively portrays how the faith of a leader who encounters a ‘Wall’ during his spiritual journey can become sidetracked, washed out, washed up, and lose all faith in God simply because he did not expect or understand that he could be blindsided by such an enormous crisis of faith—given his present walk with God.

By incorporating the Hagberg and Guelich Model’s ‘Wall’ and ‘caged’ concepts, I believe deeper meaning and depth is added to Phase Three: Character of The Redemptive Leadership Model that will better prepare a spiritual leader to maintain his faith in God through a crisis at a ‘Wall’ and to trust God to use the crisis to transform him into a redemptive leader.

Unlike the Clinton model that uses a time line that begins at a leader’s conception, Hagberg and Guelich begin their model at the point where an individual recognizes God and chooses to let God lead his life. While Clinton uses a time line for illustrative purposes, Hagberg and Guelich chose to use stage theory for their model believing it to be a practical way to illustrate an individual’s path of faith. In fact, Hagberg and Guelich arrange their stages of faith as ‘spokes’ radiating out from the center of a wheel with the center circle of the wheel labeled ‘Stages of Faith.’

- Stage 1, radiating from the center to the 12 o’clock position of the model is: Recognition of God.

- Stage 2, radiating from the center to the 2 o'clock position of the model is: Life of Discipleship.
- Stage 3, radiating from the center to the 4 o'clock position of the model is: Productive Life.
- Stage 4, radiating from the center to the 6 o'clock position of the model is: Journey Inward.
- Wall, radiates from the center to the 7 o'clock position of the model is defined as a Crisis of faith. It is not considered a 'stage' but an event that creates a crisis of faith.
- Stage 5, radiating from the center to the 8 o'clock position is: Journey Outward.
- Stage 6, radiating from the center to the 10 o'clock position: Life of Love.³⁷

According to Hagberg and Guelich, these stages aren't set in 'stone' and leaders don't consecutively move through them as one moves from their freshman to their senior year of high school with the expectation of graduation. "The stages on the journey are very fluid. We move back and forth between them regularly, and we can experience more than one stage at the same time. The orderliness of the model suggests only the sequence in which we experience the stages as we proceed on the journey."³⁸

'Hitting the wall' as described by Hagberg and Guelich correlates very well with Cooper and Powers' belief that God *always* permits a life-crisis of faith. God always permits it because otherwise we humans would remain stagnant and comfortable in the Phase Three: Character and have no desire for becoming transformed into the redemptive leader that God desires us to be. Hagberg and Guelich believe that an individual can 'hit a

³⁷ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 2005), 7.

³⁸ Janet O. Hagberg and Robert A. Guelich *The Critical Journey; Stages in the Life of Faith*, 7.

Wall,’ a crisis of faith, in any of the stages of their faith model while Cooper and Powers believe that the crisis is encountered in the Phase Three: Character. He bases his belief on the fact that it is at this stage that character is tested, tried and solidified not only on this earth but for all eternity.

Hagberg and Guelich also postulate the concept of being caged or ‘stuck’ behind a crisis ‘Wall’ of faith, meaning that an individual can become bogged down in an unhealthy way. “People usually get stuck at a particular place in the journey because we find it more comfortable to sit than to move. It may be too frightening to move . . . When stuck long enough, we get trapped. Frequently, this happens unconsciously.”³⁹ Often we don't realize we are stuck but it is apparent to others who know us well. The authors call this a ‘cage.’

We're in a cage when we are no longer growing in faith—for any reason—good or bad. Sometimes we are stuck for what we believe to be a ‘good’ reason. Perhaps we have discovered a vegan diet and we proselytize each person we meet with a discussion of how they should change their diet because our bodies are the temple of God, 1 Corinthians 6:19. We believe in a vegan diet so strongly that we become obsessed with our menu. In our obsession, we become vigilant of our diet and evangelistic in our message about how others should eat. Being ‘right’ about a healthy diet becomes more important than our journey of faith.

Most of the time, however, we get stuck as the result of a crisis in our lives. The crisis knocks us off balance. It is so devastating that it causes us to question God and our faith. Maybe we have been wrong for trusting in God.

³⁹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 9.

In our crisis turmoil, we cannot move ourselves from stage to stage or through the crisis ‘Wall.’ At some point, we come to believe, and admit, that God has allowed this crisis to come upon us. We also come to the understanding that God’s grace is the *only* available catalyst that can move us “*out of darkness into His wonderful light.*”

God moves us from stage to stage, and through our crisis ‘Wall’ *personally*, in His own time and in His own way. Our journey cannot be the journey of somebody else. It is tailor-made for each of us by a God who loves us more than we will ever comprehend on this earth. The stages of the the Hagberg and Guelich model are as follows:

Stage 1: Recognition of God

This is where the journey of faith begins in this model.⁴⁰ There is no particular age suggested for the journey’s beginning.

The first stage of the faith journey is likened to a new romance or new friendship in which we are excited to meet the person and go through a thrilled stage of personal discovery. The characteristics of Stage 1 include:

- A sense of awe from being impressed with something much larger than ourselves. We are utterly amazed by the transcendence of God.
- A sense of need for help with, or to recover from, pain, suffering, grief, abandonment, or loneliness. We realize that we are alone and we crave existential help to survive.
- A natural awareness of the presence of God. The authors do not mention that this awareness comes from the work of the Holy Spirit in our lives. They

⁴⁰ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 33.

mention that awareness may arise from nature and creativity, and so forth, but omit an actual involvement of the power of the Holy Spirit. Yet, Jesus promised in John 14:26 that He would send the Holy Spirit to teach us all things, and to bring to mind all that God has taught in the past as outlined in His word. What the authors state is a, 'natural awareness,' I believe to be a *supernatural awareness* inserted by God into the DNA of each individual. I further believe that it is the Holy Spirit *alone* who has the ability to 'move' an awareness of God from the unconscious to the conscience mind. In a book dedicated to the stages in the life of faith in God, I found this to be a theological anomaly.

- Greater meaning in life is experienced in some form that makes us understand that Someone or Something is at work in the supernatural world that we believe to be God.
- A sense of innocence causes us to be excited and ready to accept anything having to do with God. We feel that our new found faith is a miracle and we are filled with awe. We accept and believe that the world and each individual is in God's hands. We trust people who appear to be Christians and we feel empowered to live in His power.⁴¹

At stage 1 there is a 'Wall' that causes individuals to be stuck or caged. We can get stuck or caged at this stage when we hit a certain 'Wall' that is part of our 'Dark Side' as outlined by McIntosh and Rima. This model would have been significantly strengthened had McIntosh and Rima's concept of a 'Dark Side' been included in their stuck/caged hypothesis.

⁴¹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 33-40.

Points in the journey of faith at which an individual may become stuck or caged include:

- Feelings of worthlessness, guilt and shame when we begin to feel as though we cannot meet the expectations of God and others.
- Spiritual bankruptcy from a feeling that nobody really cares about us and that if there really were a God that loved us no matter what, like everyone says, He would reach down and save us from ourselves.
- Martyrdom is a typical response from those who are stuck behind a 'Wall' at this first stage. We carry anger and when things don't go as planned we believe that God meant for us to be unhappy because that is what we deserve.
- Ignorance about faith also can create a 'Wall' that traps us because of our low self-esteem. We are trapped because we do nothing to help ourselves move forward. We feel disconnected from God.⁴²

The authors have helpful suggestions to move through this stage. Here are some of those suggestions:

- Accept self worth, which requires an acknowledgement that we are basically worthwhile human beings and are loved just as we are.
- Reduce Isolation by becoming part of a strong support group, finding a charismatic leader to follow, or becoming part of a caring community. Again, I find a spiritual anomaly in this *model of faith* in that the suggested route to reaching a transcendental God is through support groups, a charismatic leader or support groups—all fallible humans—rather than by falling on our face at the foot of the cross and letting God, Himself, re-create us into His image.⁴³

Stage 2: Life of Discipleship

The second stage of the faith journey of Hagberg and Guelich is characterized by a time of learning and belonging. We are apprentices learning the most about God as perceived by others we respect and trust. This means, the authors state, that we are vulnerable with feelings of fear and inadequacy as we learn to be obedient disciples; to

⁴² Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 43-45.

⁴³ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 46-47.

trust the teacher or leader and to be as much like them as possible. This presents another theological anomaly in that this *model of faith* appears to be asking us to follow a fellow sinful human teacher or leader rather than keeping our eyes fixed on the only true model in the universe for mankind—Jesus Christ. Nevertheless, here are the characteristics of Stage 2:

- Meaning from Belonging includes being open to friendship and companionship from others who also are on a similar track in their faith journey. An example is given of the role Israel played as the People of God in the Hebrew culture. They shared the same heritage, rituals and customs. Within that group are subgroups or individuals that help shape our faith. Moses, of course, was the most prominent Israelite who shaped the course of a nation. Subgroups such as the Pharisees and the Essenes also, in various ways were influential in Jewish life.

- Sense of rightness in the path of faith that *I've* discovered. It gives a good feeling and a zest to life along with a certainty that I am right. My conviction in the rightness of my faith sustains me even during troubling times because I have the answers, people to support and reinforce me in doing what needs to be done. It is very comforting and gives me confidence.

- Security in our faith in that we no longer have to figure out the answers. An example of the Gideon Bible is given that lists Scriptural texts for everything from grief, suicide, and joy to the new birth. It shows graphically that there are

answers for each need in the Bible. We are never alone or without comfort if we but choose to seek it.⁴⁴

There are clear signs when we are at stage 2. Some of these signs are listed below:

- Rigid in righteousness describes a 'Wall' behind which we become caged when we believe that what is right for us is right for everyone else. This produces a legalistic and moralistic, rigid opinion of right and wrong with an obsession to punish offenders who differ from our viewpoint especially when we can substantiate our viewpoint from Scripture. We now are arrogantly caged behind the 'Wall' of our self-righteousness.
- We against them easily cages us behind the stage two 'Wall' when our strong sense of belonging and community develops into a paranoid, overly protective group where we believe everyone in the group is good and everyone outside the group is bad. This sometimes forms the root of cults where we buy into the power of a leader with unrealistic behaviors that become unhealthy and even deadly.
- The switchers are caught behind a 'Wall' of disillusionment and become caged in criticism of the group when we realize that it is not exactly what we have been looking for. We then switch to another group that appears more in keeping with our needs, beliefs, or ideals. In my years of pastoring, I have referred to these people as 'Bunny Christians' because they 'hop' from church to church. Many people switch groups because joining a new group is exciting and gives them an emotional high. That intensity may be the reason for

⁴⁴ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 53-58.

frequent switches without realizing that they are, in actuality, stuck behind a bunny-hopping ‘Wall.’

- The searchers go on a search for a spiritual dimension in a nonreligious group that seems more real, more intellectually feasible and less painful than the religion of their childhood. We become communities of nonreligious faith seekers. This is a conundrum, as one cannot seek God *without seeking God*. We cannot admit even to ourselves that our deepest yearnings are for God. Ultimately, until we are able to move forward in our faith journey, there remains a vacuum within our soul

The major difference between people caged at stage 1 and those caged at stage 2 is this: At stage 1 we think we are wrong and weak; others are right and strong. At stage 2 we think we are right and strong; other are wrong and weak.

The catalyst for movement from Stage 2 to Stage 3 are as follows:

- Recognize uniqueness in that we are special creatures of God, created for a purpose.
- Identify Gifts that are individual to us and that they are given by God and worthwhile whatever they are. Many women are stuck in stage 2 because they have unique leadership gifts that are devalued and unrecognized within the church due to the centuries-old patriarchal religious systems that continue to exist in almost all churches.
- See yourself as a contributor rather than a recipient from others. As we move to stage three we begin to become one of the group’s leaders.
- Seek responsibility in leadership of the group. As we do we become more confident and willing to take more risks we begin to enjoy developing our

talents and enjoying the praise received. As we enjoy success, we acknowledge our gifts and their contribution and develop more confidence.⁴⁵

Stage 3 is described as the life of discipleship and as the 'doing' stage. It is the period of time when we most consciously find ourselves working for God. The characteristics of stage three include:

- Uniqueness in the community often parallels our work within the church when our gifts for public speaking, leading causes, writing, or managing projects are used to help those outside our faith.
- Responsibility is thrust upon us because people inside and outside the church recognize us as a leader.
- Value placed on symbols becomes attractive to us as our leadership brings us titles, authority, recognition, praise, respect and allegiance. The symbols represent the conquering of a challenge, ego gratification or an increase of faith.
- A spiritual goal reached may be just as valuable to us as visible symbols are to others. Reaching a new level of spirituality or maturity in the faith leads to a desire to do something more for God with what has been attained or experienced.⁴⁶

The Stage 3 'Wall' that causes individuals to be stuck or caged are as follows:

- Overly zealous behavior makes others squirm. We are so zealous and engaging that no one can be around us without hearing our story and enduring our trying to convert them. When we are caged at this stage, we insist on personal acceptance of and participation in our experience because that makes

⁴⁵ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 62-64.

⁴⁶ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 74-78.

us feel successful in our faith. We take personal satisfaction in having saved others so that they can become productive like we are and we can get the credit.

- Weary in doing good becomes our cage. We work so hard at whatever we are doing as part of our faith experience that we become weary in well doing. We burn out and feel unappreciated without knowing why. We are disappointed that people did not change in the ways we wanted them to or at the pace we expected. We are disappointed and blame them, sometimes even becoming bitter in our faith.
- Self-centered is a cage that we can slip into behind a 'Wall' of feeling indispensable to the group. We enjoy the feelings of others rallying around us because it compensates for our unconscious insecurities and balances our unacknowledged fears. This is another place where I believe that the McIntosh and Rima model of a 'Dark Side' might have added depth to this model.
- Life as performance becomes our practice and church often becomes our stage. We cannot be vulnerable or look weak in front of others because we would be out of control. We look almost perfect to those around us. We thrive on audience reaction. Their applause becomes addictive so we go increasingly return for more. Ultimately, since we cannot live full time on the stage, we are very lonely people.⁴⁷

The catalyst for movement from Stage 3 to Stage 4 are as follows:

- Loss of certainty of stage three dissolves into uncertainty and questioning at Stage 4. In order to move to Stage 4, we must let the questions come

⁴⁷ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 81-82.

instead of denying them. Then we seek support, even though the process is quite solitary.

- Experience faith/personal crisis is most likely the event that moves us into Stage 4 of our faith journey. The crisis makes many of the former truths and answers inadequate or inappropriate. It often initiates a slow, deep, anguishing questioning of our faith and our relationship with God. We begin to search for ways to resolve our faith dilemma. This phase correlates most closely with Phase Three: Character of The Redemptive Leadership Model.
- Feel abandoned by God. Losing the certainty and reality of God, we do not know yet how to ask or where to turn in the darkness. We feel overwhelmed. This is clearly the most alarming place of the entire journey of faith as it is in the Character phase of The Redemptive Leadership Model. Feeling abandoned, however, sets the stage for the inevitable humbling, crumbling experience of rediscovering God again.

Note: In The Redemptive Leadership Model, by comparison, this ‘dark night of the soul, is part of the transformation necessary to reach the goal of becoming a redemptive leader.

- Look for direction from fellow pilgrims on the journey, people who are experiencing what we are, or who already have experienced it, and are not afraid of the doubts and uncertainties. Once again, I find that Hagberg

and Guelich's advice is to seek advice from other humans (pilgrims) to extricate us from a spiritual crisis of faith, is not theologically sound.⁴⁸

Scripture admonishes us, in Hebrews 12:1,2: "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God."

Stage 4 is described as the journey inward. This journey is a deep and very personal period of of faith that arises from an unsettling experience that challenge our faith, yet results in healing for those who continue through it to the next stage. At this stage, we face an abrupt change to a mode of questioning, exploring, falling apart, doubting, dancing around the real issues, sinking in uncertainty and indulging in a self-centeredness. We often look hopeless to those around us.

We cannot look to just any priest, minister or other spiritual leader as our guide through stage 4 because many of them are caged themselves. We may, however, seek out those who are specially trained in spiritual direction, spiritual formation, or pastoral counseling as unique individuals with the skills to help us.

Once again, Hagberg and Guelich seem to place reliance on well-trained fellow human beings rather than on God for help. Psalm 46:1,2 comes to mind: "God is our refuge and strength, a very present help in trouble. Therefore, we will not fear, though the earth should change and though the mountains slip into the heart of the sea." I find it disconcerting, in an otherwise well-thought-out model, that the authors suggest

⁴⁸ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 83-44.

individuals as first responders to a spiritual crisis rather than God. Stage 4 of The Journey Inward includes:

- Life of faith crisis occurs and takes on major proportions in our life. It often strikes close to our core, catching us by surprise. From the first time our faith does not seem to work. We feel remote, immobilized, unsuccessful, hurt, ashamed or reprehensible. Neither our faith nor God provides what we need to soothe us, heal us, answer our prayers, fulfill our wishes, change our circumstances, or solve our problems. We are stumped, hurting, angry, betrayed, abandoned, unheard, or unloved. Many want to give up. Faith in God seems to have been a fraud at worst, a mirage at best. This crisis of faith may center around a crisis of relationships or doctrines. It is so pervasive that it cannot be ignored.
- Loss of certainties in life and faith occur when things begin to unravel. Finally, we see that the only answer is to begin to change our approach to God. We then move from a posture of knowing, to one of seeking. At this stage, all we can say is that we are seeking a direction so vague and unclear that it is frightening. We know that we are no longer seeking an answer because we may never know the answer on this earth. We are seeking inner acceptance and peace in the realization of our brokenness. This may correlate to Phase Three: Character of The Redemptive Leadership Model.
- Pursuit of personal integrity in relation to God allows us, invites us, and even compels us to know ourselves and to know God in all God's fullness.

- God released from box is a way of saying that, at this stage, we discover painfully that God is not who we thought He was. We now have to contend with a God who is much more personally involved with us and available to us. We realize that we had placed God in a 'box' of our own making. He was a creation arising from our past. If we had a brutal father or an absent one, we thought God was like our fathers. Again, as previously stated, Hagberg and Guelich's model would have benefited from the concept of a 'Dark Side' from McIntosh and Rima.
- Apparent loss of faith is one of the most difficult aspects of this stage in the faith journey. We may be accused of losing our faith and being disloyal to the church, the group, the leader, our beliefs or ourselves. Epithets like "selling out," or "misguided" may be applied to us. This model might be strengthened if it was stated that there was a 'light at the end of this loss-of-faith-tunnel.'⁴⁹

The Stage 4 'Wall' that causes individuals to be stuck or caged are as follows:

- Always questioning and never satisfied, we are caged behind a 'Wall' of indecision. We are never sure we have enough information to commit to the process of restoration, healing, or forgiveness. We continue to play the 'devil's advocate' arguing 'pro and con' of whether or not this is the right path or the real truth. Commitment seems to be too high risk for our comfort.
- Consumed by self-awareness causes us to be stuck at the Stage 4 'Wall.' We are unwilling to truly discover God and His plan for our life. We are not interested in the painful exploration of self that knowing God would entail.

⁴⁹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 94-99.

We prefer a focus on ourselves, the one we truly worship. Furthermore, we only are interested in knowing things about ourselves that make us feel better, more positive, and more insightful. Self-growth becomes addictive and become caged as we replace God with the idol of self.

- Immobilized by an inability to move forward we are unable to reach deep inside our minds to do the work of healing necessary to move with God. We cannot examine our subconscious mind because that would be too painful. Now, at Stage 4, when asked to journey inward, we may even have a desire for healing, forgiveness, or introspection, but we are stuck. The longer we are caged, the more our journey begins to go in circles because we lack the courage of faith to seek God to move. Overwhelmed by the life crisis we often walk away from God. God would willingly welcome us back, but we turn our backs in our self-centeredness and shut God out completely. This is what it takes to be eternally lost. What an unimaginable and sad end to our journey of faith.⁵⁰

The catalyst for movement from Stage 4 to Stage 5 are as follows:

- Let go of spiritual ego or it will be impossible to transition to Stage 5. Letting go of our ego allows God to work in us to yield to a much deeper level of healing, wholeness, obedience and forgiveness through an awareness of our weaknesses. When we recognize our weakness we are made strong as expressed in 2 Corinthians 12:9, “If God loves us, he will keep us from being exalted above measure; and spiritual ... When we are weak in ourselves, then we are strong in the grace of our Lord ...”

⁵⁰ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 104-107.

- Accept God's purpose for our lives becoming deeply confident in God's ability to take care of totally. This transition in our thinking positions us to let God work His purposes—and miracles—in our lives.
- Seeking wholeness through personal healing and pilgrimage becomes our moment-by-moment spiritual goal as our love-centered life in God fills our soul.
- Be willing to commit to whatever it takes to allow God to control our lives. The experience of God in our lives is so exciting that it almost propels us on into the final stage of the faith journey.⁵¹

Crisis of The Wall

Although the 'Wall' brings an individual in their journey of faith to Stage 4 of Hagberg and Guelich's faith model, it parallels Phase Three: Character of The Redemptive Leadership Model. Hagberg and Guelich point out that "We try everything we can to scale it, circumvent it, burrow under it, leap over it, or simply ignore it. But the 'Wall' remains."⁵²

They explain that, "fundamentally, it has to do with slowly breaking through the barriers we have built between our will and a newer awareness of God in our lives. . . In a more profound sense than ever before, we have to 'let God be God,' and let God direct our lives."⁵³

There are certain types of resistance at the 'Wall'

- Strong egos: There will always be a struggle between man's will and God's will until man completely surrenders his will to God. If God is

⁵¹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 107-108.

⁵² Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 114.

⁵³ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 114.

to be God, He must be in control. It is impossible for our finite minds to comprehend the broader picture that God sees and understands for our lives.

- Self-deprecators: By failing to accept God's free, deep and enduring love, we continually try to measure up to unreal expectations. In order to move through the 'Wall' we must come to a deep and significant sense of God's unconditional love for us that leads us to understand that we do not have a 'self.' Instead we belong entirely to God.
- Guilt/shame-ridden: When we find that the 'Wall' represents painful and unwelcome memories we resist it. These types of resistance at the 'Wall' can include emotional, sexual, or spiritual abuse. These memories can provide excuses for rejecting a God who had nothing to do with the hurt. Going through the 'Wall' requires that we face the ghosts in our memories.
- Intellectuals: When we intellectually try to rationalize and analyze our 'Wall' crisis of faith we sometimes believe we can outwit it by reasoning our way through. We can even doubt that there really is a 'Wall.' To get through the 'Wall' we will have to learn to accept God's will without the strain of an intellectual debate—which it is impossible to win since God is omniscient.
- High achievers: We must learn that nothing we can 'do' can take us through the 'Wall' and we can take no credit. Although it will be extremely difficult, we must trust God and simply 'let it happen.'

- Doctrinaire: The 'Wall' represents a profound doubt about what we thought we 'knew' to be true. If we let Him, God will take us through the 'Wall' transforming us to His point of view.
- Ordained: Often the ordained carry the sin of spiritual pride so they therefore approach the 'Wall' by prayer demanding the 'Wall' crumble in the 'name of Jesus.' They then stand waiting for the 'Wall' to respond obediently to their cry. Since they deem themselves close to God they believe that God should respond to their request. Leaders of the flock also must go through the 'Wall' and come face to face with God in order to continue their faith journey.⁵⁴

Hagberg and Guelich state "Stage 5, the Journey Outward, is the next step after rediscovering God and accepting love. Now we surrender to God's will to fully direct our lives, but with our eyes wide open, aware but unafraid of the consequences."⁵⁵ Stage 5 of this model has a parallel to Phase Four: Transformational of The Redemptive Leadership Model. Stage 5 of the journey outward includes:

- A renewed sense of God's acceptance is found in Stage 5 as we grow into the full awareness that God truly loves us even though we are never fully whole. He loves us in our humanness.
- A new sense of the horizontal life envelops us. At Stage 5 the tough work of intense healing lies behind us. We continue to be healed and come more alive throughout life, but the concentrated darkness is over. Our hearts are different and our lives evolve from that change.

⁵⁴ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 114-118.

⁵⁵ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 133.

- A sense of calling, vocation or ministry causes us to experience a transformation in how we go about our daily lives. We begin to experience God's choices for us as our calling. We recognize that we are no longer in charge. We feel compelled by God to live differently, to work differently and to obey our call. We can now distinguish our wishes from God's wishes because in our daily quiet reflections we are drawn to discern God's Spirit speaking to our minds.
- A concern and focus on others' best interest replaces our former self-interests. This focus does not arise out of a need to take care of others, to change others, to fix others, to live through others or even to be a martyr for others. We simply will respond to others as Jesus would by going out of our way to help them, heal them, listen to them, and hold their hands. We will feel we are part of the larger family of God that He wants to be saved in His kingdom. We will become co-workers with Jesus Christ. This parallels Stage Five: Redemptive in The Redemptive Leadership Model.
- A deep calm or stillness dwells in deep in our mind. We have an inexplicable longing to be in the presence of God. His thoughts pervade us. We can now face a life crisis 'Wall' of loss, pain, joy, sorrow, grief or happiness without losing touch with God. To compare this with The Redemptive Leadership Model we might say that we have been transformed into the image of Jesus Christ.⁵⁶

⁵⁶ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 135-140.

We do not really become caged or stuck at stages five and six of the Hagberg and Guelich model. We have become transformed. We can certainly regress and become stuck at an earlier stage but it is virtually impossible to be stuck at Stage 5. However, our behavior can be very frustrating to those at other stages. They might describe those at Stage 5 as having two characteristics:

- Seemingly out of touch with practical concerns: People who are whole, selfless and called by God love people despite their having failed miserably in our society for whatever reason. At this stage, we care neither for human recognition nor to be understood. We are aware of being seen as unrealistic, but we have an immense compassion for others that allows us to be tolerant and loving even of those who view us adversely. We no longer fit the realistic expectations of a world that is out to be productive and to ‘climb the ladder of success.’
- Apparently careless about important things: At this Stage, “we appear not to care about what others deem as really important such as creeds, rules, controversies, new directions, new theories, new members, education, raising money, musical programs, holiday festivals, or saving souls.”⁵⁷ I can agree with most points in this list.

However, when the Son of God came to this earth *and died for the salvation of souls*, I must take exception to *any* author who ranks ‘*saving souls*’ on the same level as ‘raising money, musical programs, and holiday festivals.’ The authors state that “. . . we will often be behind the scenes doing whatever we are truly called to do. And when we

⁵⁷ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 145.

are doing what we know we are called to do does put us at center stage, we are there in a more detached way. We have a genuine sense of wholeness in God.”⁵⁸ This is not in alignment or even in comparison to The Redemptive Leadership Model that teaches that once a leader passes through the life-crisis of the ‘Wall’ there is an expectation of becoming transformed into the image of Jesus Christ in order to become a redemptive leader—with the main goal of bringing others to acceptance of their full redemption.

Hagberg and Guelich believe that in Stage 5 there is simply more of God and less of us. “⁵⁹The evolution creeps in and invades the soul. The issue is how and when we offer our entire lives fully to God. The opportunity is just out of reach, but it will be there and it will be compelling . . . We are beginning to experience what it means to be sons and daughters of God.”⁶⁰ Stage 5 has two catalysts for moving to Stage 6.

- Seeing God in all of life: The movement to Stage 6 is exemplified most by the still, small voice in everyday life experiences. We have a close, personal awareness of God in all things. We provide no direction or control. Everything begins to simplify and love shines through.
- Being God’s person: “It means developing into a more adequate representation of *myself*, the person God created me to be. It means being Christ-like in the way Christ was fully himself.... I discover that God uses all of me as a whole, healed person to touch other people, even when I am unaware of the connection. I begin to see myself as an instrument, a gift,

⁵⁸ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 145-156.

⁶⁰ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 146.

an extension cord for God. This means understanding how to get out of God's way."⁶¹

Once again, I must disagree with this model's premise of developing into '*a more adequate representation of myself, the person God created me to be.*' Scripture tells us in 2 Corinthians 3:18, "And we all, who with unveiled faces contemplate the Lord's glory, *are being transformed into his image* with ever-increasing glory, which comes from the Lord, who is the Spirit." I have no interest in God developing me into a more adequate representation of *myself*. By His grace, I long to be transformed into *His likeness* with *His mind*. As Philippians 2:5 states, "Let this mind be in you, which was also in Christ Jesus." This aspect of the Hagberg and Guelich model does not compare in depth or meaning to The Redemptive Leadership Model.

Stage 6 is easily summarized as the stage of love. At this stage we reflect God to others in the world more clearly and consistently than we ever thought possible.

Characteristics of Stage 6

- Christ-like living in total obedience to God: We willingly are obedient to God's call, even, if necessary, unto death. We have little ambition for being well known, rich, successful, noteworthy, goal-oriented, or 'spiritual.' We are like vessels into which God pours His Spirit, constantly overflowing. So pervasive is the presence of the Spirit that we may not even be conscious of doing something of the Spirit because we are accustomed to God moving very naturally in our lives.
- Wisdom gained from life's struggles: We no longer fear pain, trauma, disappointments, or even death, because God's presence is with us. We

⁶¹ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith*, 146-147.

can respond to life in ways that utterly astound others, because we are not operating in our own strength, power, or energy anymore. We are God's. That is enough.

- Compassionate living for others: At Stage 6 we can reach far beyond our own capacity and love those around us with deep compassion because we know that all come from and are loved by God.
- Detachment from things and stress: At Stage 6 we also become aware that the more of God we have, the less of everything else we need. We become detached from things and people as props or bolstering devices. In fact, we do not think about how much or how little we have.
- Life underneath or on top: We choose to do anything God asks, whether the most menial or the most prestigious things. We can deliberately give up our lives, materially, physically, mentally, and emotionally for the service of others without feeling afraid of the deep loss. We are selfless.
- Life abandoned: We seem to disregard our own needs and not care for ourselves at this stage. This is because those needs are secondary to our need to totally obey God and listen for God's direction.⁶²

The Stage 6 of this faith model is comparative to Phase Five: Redemptive of The Redemptive Leadership Model.

“At Stage 6 we are not caged but appear so to others because we look totally out of touch with the real world. We have a God-given ability to give up anything for the sake of our faith: family, friends, security, money, work, positions, or life itself. Though

⁶² Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 153-157.

an irony for us, such ‘giving up’ does not seem like a sacrifice.”⁶³ There are two aspects of Stage 6 that ‘outsiders’ might look at our lives and ‘claim’ on our behalf.

- Neglect of self: Sometimes we appear to neglect ourselves because we are not as concerned with the things of self. We become simple in life, simple in speech, simple in possessions, simple in friendship and family and simple in faith. And it is so hard for the world to understand simplicity.
- Apparent waste of life: Others often believe that we are unnecessarily wasting our lives. Truly, we live the life of love.⁶⁴

I found the most significant part of the work by Hagberg and Guelich, and the most helpful to me was a) their concept of a ‘Wall’ defined as a crisis of faith, and b) the concept of a person becoming caged, or stuck, behind the ‘Wall’ at any one of the first four stages of faith as outlined in their model. These two concepts, the ‘Wall’ and ‘caged’ translate into a deeper understanding of The Redemptive Leadership Model, which is the central core of my thesis, and I am grateful for the authors’ insight in these areas.

In several places I was compelled to point out what I perceived to be a disconnect between psychology and theology. However, this did not detract from the helpful information that I was able to extract and incorporate into my analysis and comparison to The Redemptive Leadership Model.

Insights of Emotionally Healthy Spirituality

The final work to be considered in comparison with The Redemptive Leadership Model is that of Peter Scazzero in his book, *Emotionally Healthy Spirituality*. Scazzero did not develop an original model for his book. He states in *The Critical Journey: Stages*

⁶³ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 157-158.

⁶⁴ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey: Stages in the Life of Faith*, 158.

in the *Life of Faith*, “Janet Hagberg and Robert Guelich developed a model that includes the essential place of the ‘Wall’ in our journeys. The following is my adaptation of their work.”⁶⁵ Scazzero uses the Hagberg and Guelich wheel model format with ‘spokes’ radiating out to identify the stages. Below is a comparison of the titles of each stage in both the Hagberg and Guelich and the Scazzero models:

<u>Hagberg and Guelich</u>		<u>Scazzero</u>
Stage 1:	Recognition of God awareness of God	Life-changing
Stage 2:	Life of Discipleship	Discipleship
Stage 3:	Productive Life	The Active Life
		THE WALL
Stage 4:	Journey Inward	Journey Inward
	THE WALL	
Stage 5:	Journey Outward	Journey Outward
Stage 6:	Life of Love	Transformed into love

I do not find that the placement of the ‘Wall’ in a different place within the stages of faith of these two books is significant. Nor do I find any new information in a description of each stage. Since I have already presented the stages of the Hagberg and Guelich model, it would be redundant to present them again in Scazzero’s work, as their relationship to The Redemptive Leadership Model would be identical.

Even though Scazzero borrows the model from Hagberg and Guelich, I nevertheless find that he offers fresh and helpful insights into two critical areas that

⁶⁵ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2006), 118.

enhanced my understanding of The Redemptive Leadership Model. I only will address these two areas of Scazzero's work because they offered not only clarity to The Redemptive Leadership Model but also to my own spiritual journey. The two areas to be addressed are:

1. The ten symptoms of emotionally *unhealthy* spirituality of an adult.
2. The 'Wall.'

Scazzero states "if we do the hard work of integrating emotional health and spirituality, we can truly experience the wonderful promises God has given us—for our lives, churches, and communities."⁶⁶ Sometimes, however, we fail to notice the symptoms and therefore have no idea we're emotionally unhealthy spiritually. Until we recognize our state as it appears before God, we are unlikely to be motivated to change it.

I believe this is an important aspect of Scazzero's work as we contemplate moving through the five phases of The Redemptive Leadership Model. Unless we are emotionally healthy spiritually, The Redemptive Leadership Model will be of little use to our understanding or development into a transformed, redemptive leader in the cause of Jesus Christ. Before I could recognize and articulate healthy emotional spirituality, I needed to be able to identify emotionally unhealthy spirituality. Scazzero describes it as:

1. Using God to run from God. Engaging in Christian activities such as reading one Christian books one after another, going from one Christian seminar to another, being at every Bible study and prayer meeting—all designed to demonstrate 'Christian' behaviors so others will not see the inner cracks in our life.

⁶⁶ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 19-21.

2. Ignoring the emotions of anger, sadness and fear. Christians know these emotions are to be avoided because they indicate something is wrong with our spiritual life. Instead of dealing with them we inflate ourselves with a false confidence to make these feelings go away. To feel is to be human. To the degree that we are unable to express our emotions, we remain impaired in our ability to love God, others and ourselves well.
3. Dying to the wrong things. It is a narrow and faulty theology that believes, 'The more miserable you are, the more you suffer, the more God loves you.' We are called by God to die to the sinful parts of who we are: arrogance, pride, stubbornness, and hypocrisy, for example. We are not called to die to the good parts of who we are. God never called us to die to healthy desires and pleasures of life such as friendships, joy, art, music, beauty, recreation, laughter, and nature. God never asked us to annihilate ourselves in order to serve Him.
4. Denying the past's impact on the present. It is true that when we come to Christ "The old has gone, the new has come!" 2 Corinthians 5:17. Our sins are wiped away and we are given a new name, a new identity, a new future and a new life. It is truly a miracle. However, this does not mean that our past lives disappear. Much of an individual's 'Dark Side' resides in the past and it continues to influence us in different ways unless we confront it and, by the power and grace of God, break free from it.

5. Dividing our lives into 'secular and 'sacred' compartments. We have an uncanny ability to live compartmentalized, double lives. Research reported by Ron Sider in his book *The Sandal of the Evangelical Conscience*, tells us that in many crucial areas evangelicals are not living any differently from unbelieving neighbors.
6. Doing for God instead of being with God. Being productive and getting things done has a high priority in our Western culture. Praying and enjoying God's presence for no other reason than to delight in him seems almost to be a sinful luxury.
7. Spiritualizing away conflict. Conflict is everywhere people are! The belief that smoothing over disagreements or 'sweeping them under the rug' is to follow Jesus continues to be one of the most destructive myths alive in the church today. When we are willing to lie, make promises we have no intention of keeping, blame, hedge, attack, shun the opposition, give in because we are afraid of being disliked, say 'yes' when we mean 'no,' or be deceptive by telling 'half truths' to keep unity flowing in the church, as well as in our marriage and family, it is like radioactive waste from a nuclear power plant. If not contained it might unleash terrible damage.
8. Covering over brokenness, weakness, and failure. The pressure to present an image of ourselves as strong and spiritually 'together' hovers over most of us. We feel guilty for not measuring up.

Interestingly, the Bible does not cover up the flaws and weaknesses of its heroes. For example, Moses was a murderer.

9. Living without limits. The pressure to always say ‘yes’ when asked to ‘give’ and/or tend to others is a sure way to be emotionally unhealthy. We are not God. We cannot serve and attend to everyone in need. We are human with limits on our time, resources and physical bodies. Even Jesus did not heal every sick person or raise every dead person. He also did not feed all the hungry beggars or set up job development centers for the poor of Jerusalem. He did what would most benefit God’s kingdom. So should we.
10. Judging other people’s spiritual journey. This has always been one of the greatest dangers in Christianity. It becomes an ‘us versus them’ as we judge people by their style of music, dress, hair, and clothing! By failing to let others be themselves before God and move at their own pace, we inevitably project onto them our own discomfort with their choice to live life differently than we do.⁶⁷

Attributes of Emotionally Healthy Spirituality

They:

- Are able to ask for what they need, want, or prefer—clearly, directly, honestly
- Recognize, manage, and take responsibility for their own thoughts and feelings

⁶⁷ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 24-36.

- Can, when under stress, state their own beliefs and values without becoming adversarial
- Respect others without having to change them
- Appreciate people for who they are—the good, bad and ugly—not for what they give back
- Accurately assess their own limits, strengths, and weaknesses and are able to freely discuss them with others
- Are deeply in tune with their own emotional world and able to enter into the feelings, needs, and concerns of others without losing themselves
- Have the capacity to resolve conflict maturely and negotiate solutions that consider the perspectives of others.⁶⁸

It is my opinion, both the symptoms of emotionally *unhealthy* spirituality in adults and attributes of emotionally *healthy* spirituality in adults, lend themselves to a more thorough understanding of an individual's 'Dark Side' (as discussed in pages 11-17 of this chapter) that often arises to cage us behind a 'Wall' during our journey toward redemptive leadership.

Any NASCAR race car fan who has watched his favorite driver hit a wall going over 150 miles per hour at the Daytona race track has a perfect mental image of what it means to 'hit a wall.' Scazzero, along with other authors, use the analogy of a 'Wall' to describe an unexpected event that is a crisis.

⁶⁸ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 79.

All of us, whether or not we are in ministry leadership, will go through unexpected crises or trials in our lives in which we will feel as though we have hit the Daytona race track fence without a helmet. Such crises of faith in our lives are unavoidable in a world occupied by the prince of darkness. Sometimes we are directly responsible for bringing the crisis or trial on our self, but that does not make the event any less of a crisis.

The top five causes of death in the United States are: heart disease, cancer, respiratory disease, accidents, and strokes.⁶⁹ With the exception of accidents, the other top four killers are preventable. Nevertheless, when any of us are blindsided by a heart attack, cancer diagnosis, a tumor in the lung, a stroke, or an accident we immediately ask, ‘*Why me, God?*’ and call His protective power over us into question.

We have even more difficulty with our faith when we hit a ‘Wall’ through no fault or action of our own. The victims of an earthquake, tornado, or tsunami were guilty only of being in the wrong place at the wrong time on this earth. Again, our reaction is, ‘*Why me, God?*’

We are promised that we will have tribulation in this world. John 16:22 says, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." Scazzero tells us that ‘Emotionally healthy spirituality requires you to go through the pain of the ‘Wall’ or, as the ancients call it, “the dark night of the soul.”⁷⁰

Whether or not the crisis in our life is of our own making or from some other reason, every follower of Jesus will, at some point in his or her lives, confront a ‘Wall’ in

⁶⁹ CDC/National Center for Health Statistics, “Death and Mortality,” Number of deaths for leading causes of death, January 20, 2015, accessed February 20, 2015, <http://www.cdc.gov/nchs/fastats/deaths.htm>.

⁷⁰ Peter Scazzero *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 117.

a crisis of faith. If we fail to understand the nature of the ‘Wall’ crisis, we can be mired in long-term spiritual and emotional pain and confusion about the goodness of God.

All of us know people who have walked away from God, given up on God, dropped out of church, or become hostile to anything having to do with God because of a painful experience in their lives for which they were unprepared and for which they had no answers. Whether or not we like it, want it, fear it, or hide from it, a ‘Wall’ will be thrust before us in our lifetime.

Scazzero says, “For most of us the ‘Wall’ appears through a crisis that turns our world upside down. It comes, perhaps, through a divorce, a job loss, the death of a close friend or family member, a cancer diagnosis, a disillusioning church experience, a betrayal, a shattered dream, a wayward child, a car accident, an inability to get pregnant, a deep desire to marry that remains unfulfilled, a dryness or loss of joy in our relationship with God.”⁷¹ Many authors similarly have described a faith crisis as part of the spiritual journey of our lives. The difference between their work and Scazzero’s is not the description of the ‘Wall’ but the *reasons God arranges for us to hit the ‘Wall’ and the lessons God is trying to teach us by making the ‘Wall’ part of our spiritual journey.*

The crisis of faith that God permits to happen to us is God’s way of “rewiring and purging our affections and passions that we might delight in His love and enter into a richer, fuller communion with Him . . . He works to free us from unhealthy attachments and idolatries of the world. He longs for an intimate, passionate love relationship with us.”⁷² For this reason, John of the Cross wrote that God sends us “the

⁷¹ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 120-121.

⁷² Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 123.

dark night of loving fire” to free us. John listed the seven deadly spiritual imperfections of beginners that must be purified:

- Pride: they have a tendency to condemn others and become impatient with their faults. They are very selective in who can teach them.
- Avarice: they are discontent with the spirituality God gives them. They never have enough learning, are always reading many books rather than growing in poverty of spirit and their interior life.
- Luxury: they take more pleasure in the spiritual blessings of God than God Himself.
- Wrath: they are easily irritated, lacking sweetness, and have little patience to wait on God.
- Spiritual gluttony: they resist the cross and choose pleasures like children do.
- Spiritual envy: they feel unhappy when others do well spiritually. They are always comparing.
- Sloth: they run from that which is hard. Their aim is spiritual sweetness and good feelings. ⁷³

St. John wrote: “God is purging the soul, annihilating it, emptying it or consuming it (even as fire consumes the moldiness and the rust of metal) all the affections and imperfect habits which it has contracted its whole life...These are deeply rooted in the substance of the soul.”⁷⁴

The testing of a person’s faith is assumed in Scripture. James 1:2-4 teaches, “Count it all joy, my brothers, when you meet trials of various kinds, for you know that

⁷³ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 123.

⁷⁴ Peter Scazzero *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 124.

testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking nothing.” However, God’s testing is always with a purpose. Note that James says that our response to testing is ‘joy.’ Just as pruning a plant can lead to deeper growth, the testing of our faith can lead to a deeper, more mature faith. In the words of James, testing ultimately leads to being ‘complete’ in our relationship with God, lacking in nothing. Later in James 1:12, he states, “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.”

God permitted the Savior of our world to be tested by a direct onslaught by Satan, himself. I believe that everyone permitted to enter heaven will have been tested on earth. I believe this because Scripture is replete with many verses, too numerous to mention in the context of this thesis, that talk about spiritual testing that involves physical pain and suffering. While we do not like to be ‘tried in the fire’ or tested in our faith, it appears to be an integral part of our spiritual journey on this earth as well as a Biblical prerequisite for salvation. I like the fact that Scazzero *pointedly* indicates that testing comes from our heavenly Father who works all things together for good for those who love Him and who are called to be the children of God, Romans 8:28.

Scazzero lists characteristics of life after we have passed through the ‘Wall.’ He says “ultimately God is the one who moves us through the ‘Wall.’ But that there are four dynamics that indicate that you have moved through the crisis by the grace of God:

- 1) A greater level of brokenness. When we are broken we no longer judge others.

We begin to look at them through the eyes of Jesus and realize that all humans are broken in some way.

- 2) A greater appreciation for Holy Unknowing (Mystery) of God. God is everything revealed in Scripture but so much more. He is utterly incomprehensible. Furthermore, He is in control of the entire world and everyone in it. Isaiah 46:10 says, “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.”
- 3) A deeper ability to wait for God. One result of our brokenness is the capacity to understand that without God we are incapacitated. Going through the ‘Wall’ experience breaks something deep within us—that driving, grasping, fearful self-will that must produce, that must make something happen, that must get something done for God (just in case He doesn’t do it quickly enough to suit us).
- 4) A greater detachment. We are always to live our lives as the rest of the world—marrying, experiencing sorrow and joy, buying things and using them—but always with awareness that these things in themselves are not our lives. We are to be marked by eternity free from the dominating power of things of this world.⁷⁵

Of all the models compared to The Redemptive Leadership Model, all were helpful in one or more aspects. However, the work of Scazzero I found most helpful because his story most closely resonated with mine.

Chapter Four will discuss the seminars that I presented on The Redemptive Leadership Model and the reactions and interest demonstrated by the participants.

⁷⁵ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 126-132.

CHAPTER FOUR

PRESENTATION, PROJECT REVIEW AND RESULTS

One of my personal goals for presenting the five stages of The Redemptive Leadership Model to several hundred pastors, over a period of four months, was to encourage an awareness of each pastor's spiritual journey with God, that begins when He calls us into ministry and culminates at a moment in which we surrender our total 'being' to Him. He then is able to transform us into a redemptive leader with the mind of Christ. This also is the point at which we actually become a partner with God as one of His redemptive leaders of those fallen around us.

It was exciting to present the stages of The Redemptive Leadership Model in seminars to pastors. The model represents an individual's spiritual journey directed by God (rather than themselves). As stated in previous chapters, God moves individuals through each stage as quickly as the person learns the necessary lessons and progresses forward. Along the way, the individual must confront their Dark Side and endure the Wall of devastation, or trial, so great that they cry, "*My God, my God, why hast Thou forsaken me?*" Through the trial of suffering, God teaches absolute faith and trust in Him. That is the lesson that must be learned in order to transverse the stages to the ultimate goal on this earth—that of becoming a redemptive leader—to help others be set free.

In the initial teaching of The Redemptive Leadership Model, I was humbled, as well as captivated by the participant's quick grasp of the stages of the model and by their immediate recognition of the truth that a dark side underlies every individual's personality. I was awed by their ability to correlate their individual dark side to their ministerial failures, challenges and difficulties over the course of their journey

I now understand that most pastors hunger and thirst for righteousness and long to become transformational and redemptive leaders, but don't understand the source of their hunger and thirst nor do they understand their longing as a desire to become transformed into a redemptive leader. Many believe that they would cooperate more fully with God if He only would explain Himself. He did that for over one thousand years and it didn't work. (See Chapter Five.) We must put our whole faith in Him and trust Him to guide us in our spiritual journey. One of the ways God guides us is through spiritual education and educators two of whom are Doctor Rodney Cooper and Doctor Harvey Powers, professors at Gordon-Conwell Seminary.

They conceptualized and created The Redemptive Leadership Model and introduced the works of other authors¹ who added the concept that each individual has a Dark Side of their personality lurking within their subconscious mind and certain life-situations can trigger the subconscious mind to unleash that Dark Side into an unexpected and violent eruption of emotions that suddenly controls the conscience mind. This eruption may cause irreparable physical, emotional or spiritual devastation to the individual—and to others.

Another authors' work was utilized to understand the concept of the Wall², which is a point at which an individual meets with a tragedy of such monumental proportions that life, does not seem worth living. They must either be stuck at the Wall or come to terms with the tragedy and move through the Wall.

¹ Refer to Chapter Three.

² Janet O. Hagberg and Robert A. Guelich, *The Critical Journey; Stages in the Life of Faith* (Salem, WI: Sheffield Publishing Company, 2005), 113.

I realized that the knowledge of The Redemptive Leadership Model along with the key concepts from other authors was such spiritually liberating good news that it needed a wider audience. I became passionate about sharing the information, believing that this knowledge has the ability to improve the culture of an organization as well as transform ordinary pastors into extraordinary transformed, redemptive leaders working in partnership with God.

I therefore embarked on a personal mission to put together information for a five-hour seminar aimed at teaching The Redemptive Leadership Model, along with the accompanying information from other authors that complimented the model. I planned to teach this model and the complimentary information to pastors and senior church leaders beginning with the Southwestern Union Headquarters of the Seventh-day Adventist Church located in Burleson, Texas, where I am employed as a Vice President of Ministries, Ministerial, Men's Ministries and Sabbath Schools³ and then move forward to teaching it to pastors within the five conferences within its jurisdiction.

The Redemptive Leadership Model was to be presented first as a 'trial seminar' in order to understand the effectiveness of the presentation materials, Power Point slides and videos as well as to determine the sequence in which the material should be presented. Teaching this first seminar also identified areas of information that would require more teaching time for participants to ensure a sound knowledge base. This first seminar was conducted with 22 participants---pastors, elders and ministry leaders-- in a five-hour seminar at the Sharon Seventh-day Adventist Church in Charlotte, NC on January 4, 2015.

³ Southwestern Union Conference of Seventh-day Adventist, <http://www.southwesternadventist.org/staff/>, accessed May 22, 2014.

In this first presentation, I included a lot of information about Biblical leaders, their Dark Side, their Wall experiences, with an account of their struggles. It seemed to be ‘overkill,’ especially as each participant was an excellent Bible student and knew as well as I did the histories of each of the Biblical characters along with their faults and God’s redemption of them.

The feedback from the first presentation was positive. There was one suggestion that I accepted and implemented and that was to reduce the information about Biblical leaders with which the participants were already familiar—and concentrate on presenting The Redemptive Leadership Model and its five stages along with the new concepts within each stage, that included a Dark Side of every person’s personality, and a hypothesis that every redemptive leader will only become redemptive if they ‘hit’ a Wall of emotional, physical or spiritual devastation so crippling and debilitating that only God can bring the person through it. The belief and trust that God, Himself, brings the severe trial upon us, or permits the trial to happen to us, in order to transform us into His image, was the cause of tremendous excitement and resonated with the seminar participants. It provided a meaning to life-crises, faced by all people, for which there is no explanation. The concept that God can, through crises, mold a human being into His image had immediate and direct applicability to each participant’s personal ministry.

Secondly, I accepted the wisdom of the advice and feedback from the participants in the first trial seminar and implemented the changes prior to the next four seminars that I taught in Gentry and Little Rock, Arkansas and in Baton Rouge, Louisiana to a total of 111 parish pastors. This approach brought amazing results noted at the end of this chapter.

In all seminars, I emphasized that I chose The Redemptive Leadership Model from among several other models because it most clearly expressed the importance of a minister's partnership with God in his spiritual journey to become a redemptive leader. In fact, the only motivation for accepting a 'call' into the ministry is to become a partner with God in the redemption of mankind.

Since the end-result of The Redemptive Leadership Model is transformation into a redemptive leader, there is perfect synchronization between this model and each minister's ultimate goal. Grasping this concept early is one reason the seminar participants remained fascinated throughout the seminar and eagerly absorbed all other information.

In each seminar, The Redemptive Leadership Model was introduced along with a brief synopsis of God's plan of redemption which I call His 'action plan' to rid not only the world, but also (indirectly) the universe, from the curse of sin. Since sin began in heaven with Lucifer, who subsequently caused one-third of God's created angelic beings to join in his rebellion, we can conjecture that the angels who remained loyal to God, as well as the inhabitants of other worlds who also remained loyal, are affected (if only emotionally) by the drama of the sin-repentance-transformation-redemption or, alternatively, death, being played out in the life of every human on our tiny planet earth.⁴ We are, after all, a theater to the universe (1 Corinthians 4:9) born into the spiritual conflict between Christ and Satan.

I purposely take fifteen minutes of each seminar to explain the tragedy of the entrance of sin into this world and to point out Ephesians 6:12 – that states there are evil forces that surround us-- so that participants have a clear understanding of *why* The

⁴ Revelation 12:7-9; Genesis 2:15-20; Genesis 3:1-13, 20-24 (NIV).

Redemptive Leadership Model is in perfect harmony with the Word of God. When ordination to ministry is viewed from this larger perspective, it makes presenting a model to assist in fighting the ‘rulers of darkness’ more meaningful.

When I explain that, within the framework of The Redemptive Leadership Model we are able to understand our personality characteristics, and our propensity to Dark Side behaviors, the pastor-participants are, literally, amazed and excited to learn more. They quickly recognize that The Redemptive Leadership Model provides a logically progressive philosophical and spiritual framework that articulates how they might become, in partnership with God, a redemptive leader of their fellow man.

Unlike other models, The Redemptive Leadership Model requires—under the guidance of the Holy Spirit—the difficult work of personal self-discovery in order to move through its five stages: Competency, Principle, Character, Transformational and Redemptive, which is the ultimate goal of redemptive leadership.

In presenting The Redemptive Leadership Model, there were three critical components of instruction that needed to be woven into the five stages of the model. This needed to be done without ‘losing’ the participant’s interest and focus. All three components are necessary to move through each stage. All three are necessary to achieve the ultimate goal of becoming a redemptive leader as outlined in the model. They are:

- 1) Understanding individual personality traits that cause consistent, dependable responsive behaviors to life’s situations.
- 2) Understanding the concept of an inescapable Dark Side of each person’s personality that lurks within the subconscious mind, awaiting a ‘trigger

situation' to cause an eruption of the Dark Side to sabotage ministry and/or relationships with those who are seeking redemption.

- 3) Recognizing a Wall that obstructs, or prohibits, further spiritual progress until the issues at the Wall are resolved, allowing the individual to move forward in his spiritual journey.

In addition to the concepts within the five stages of The Redemptive Leadership Model⁵ there also is a reoccurring theme that the spiritual life of a pastor is, in actuality, a journey, the sum of which comprises each pastor's unique, individual 'story.' Within each pastor's story were specific stages of spiritual progress.

However, at any stage within the model, it was possible to hit a Wall that could act as a barricade to the journey's progress. Unless the issues surrounding the barricade were resolved, the individual *forever* might be trapped at that stage, unable to continue the spiritual progress necessary to becoming the transformed redemptive leader that God intended.⁶

After presenting the first seminar in Charlotte, NC, I felt a lack of self-knowledge hampered my ability to adequately present The Redemptive Leadership Model. I admired its concrete framework that so beautifully lent itself to education, but I realized that I lacked the inner authenticity of actually *knowing* myself—and therefore, I had only second-hand knowledge to share. There is a wise, ancient, proverbial, philosophic adage that admonishes: '*Know Thyself.*'⁷

⁵ Discussed in Chapter Three.

⁶ See Chapter Three.

⁷ Sometimes attributed to Socrates but evidence indicates that the adage was in use long before Socrates lived.

So, before I presumed to transmit knowledge and facilitate change in fellow ministers, I made the decision to first test the components of my own personality and Dark Side. I wanted to present seminars and ‘lead from being.’⁸ It is one thing to teach a good lesson. It is quite another to ‘be’ the lesson!

Evaluation Tools

Since truth mirrors reality, it logically follows that it was necessary to know the truth about myself before I could change, and before I could expect to inspire change in others. Furthermore, I could not recommend current methodologies for testing conflict resolution or testing personality traits unless I, myself, had engaged in such testing.

For this reason, I sought an evaluation of my own personality and leadership aptitude and fitness, as well as an assessment of my behavior in conflict resolution, through two nationally recognized psychological testing instruments that would be available to all seminar participants, should they decide to independently arrange to take them. The two tests were the:

- 1) Thomas-Kilmann Conflict Mode Instrument
- 2) Myers-Briggs Type Indicator

The profile and interpretive report from the Thomas-Kilmann Conflict Mode⁹ (TKI) assessed individual behavior in conflict situations where the concerns of two people appeared to be incompatible. The TKI assessment purports to be two-dimensional by analyzing five methods of dealing with conflict in the two dimensions of assertiveness and cooperativeness. Assertiveness is defined as satisfying one’s own concerns, and cooperativeness is defined as attempting to satisfy another person’s concerns.

⁸ See Chapter One.

⁹ See Appendix 6 for a copy of the Thomas-Kilmann Conflict Mode Instrument report.

The five methods of dealing with conflict in the TKI are:

- Avoiding defined as diplomatically sidestepping an issue, postponing it until a better time, or withdrawing altogether.
- Compromising defined as attempting to satisfy both parties involved.
- Collaborating defined as both assertive and cooperative in that an attempt is made to find a solution that fully satisfies the concerns of both individuals.
- Accommodating defined as yielding to another's point of view with an element of self-sacrifice.
- Competing defined as pursuing personal concerns at the other person's expense, using whatever power seems appropriate to win.¹⁰

For each of these five methods of dealing with conflict, the TKI test scores may range between 0 and 100 percent as measured against a sample size of 8000 other leaders and managers who took the test. I fell into the medium range in all five methods of dealing with conflict.

I scored 65 percent in the conflict resolution method of 'Avoiding' meaning that I will diplomatically sidestep conflict or postpone an issue until a future time when a consensus can be obtained. Avoiders are sensitive to the time demands and stress of conflict issues.

In the 'Compromising' method of handling conflict, my score fell almost directly in the middle of the percentile range at 58 percent meaning that I will usually attempt to

¹⁰ See Appendix 6 for a copy of the Thomas-Kilmann Conflict Mode Instrument report.

find an expedient, mutually acceptable solution that partially satisfies both parties.

Compromising is usually the necessary method when collaboration or competition fails.

A ‘Collaborating’ method of handling disagreement works to find a solution that fully satisfies the concerns of both parties. Surprisingly, I fell at the exact same 58 percent score in this method, too. This is the best method of conflict resolution when the concerns of both parties are too important to be compromised.

In the method of conflict resolution described as ‘Accommodating’ I scored in the 46th percentile, just a bit below the normal. This method takes the form of yielding to another’s point of view even when I prefer my own. When in the median range, there is reason to suspect either overuse or underuse of this method of handling conflict management. Feedback from fellow workers indicates that I generally overuse the accommodating method in an effort to moderate the attitudes of the people working around me in order to keep the daily work environment on an even keel.

The last method analyzed in the TKI profile was ‘Competing’ where I scored a 31 percent indicating that I am not particularly competitive in the workplace environment. This method of conflict resolution indicates assertiveness and a power-oriented mode, and an individual’s pursuit of his or her own concerns at the other person’s expense, using whatever power seems appropriate to win! Hopefully, all men of God would score low in this area.¹¹

Taking this test taught me that there are no right or wrong answers and that all five methods are useful in some situations. I also learned that reaction to conflict resolution is the result of both personal predispositions and the requirements of the situation in which we find ourselves.

¹¹ See Appendix 5-6 for this test and my results.

I then took the Myers-Briggs Type Indicator (MBTI) profile test. This test provides information about personality type based on an individual's answers to the MBTI Form Q instrument. The possible categories used to describe personality types fall into Extraversion (E) or Introversion (I). Extraversion categories include Sensing (S), Thinking (T), Judging (J). Introversion categories include Intuition (N), Feeling (F) and Perceiving (P).¹²

Test results indicate that my personality preferences center around:

- Introversion (I)
- Sensing (S)
- Thinking (T)
- Judging (J)

Letters refers to test results. For example, my test results state that I fall into the ISTJ categories: Introversion, Sensing, Thinking, and Judging.¹³

While my Introversion, Sensing, and Thinking scores were in the moderate range, the test nevertheless clearly indicates that I am an Introvert. This means that I am reserved, low-key, hard to know, private, prefer my own space, and enjoy solitude. My test results also demonstrate a decided preference in the Judging category.

At first, I believed this was a negative indictment of my personality. After careful study of the test's definitions, I learned that it did not mean that I was *judgmental*, as we commonly use the term in the religious/theological/social sense. In the MBTI the category of 'Judging' means *orderly, structured, future-focused, planner, self-disciplined, steady progressive worker, adhering to routines and agreed upon procedures*. In other

¹² Goldsmith, Malcolm, *Knowing Me Knowing God* (Nashville, TN, Abingdon Press, 1997), 27.

¹³ Goldsmith, Malcolm, *Knowing Me Knowing God*, 30-31.

words, scoring strongly in the ‘Judging’ category of the MBTI test indicates that I am a highly structured, systematic planner, an early starter on projects, and a methodical scheduler of all future events, insisting on a well-maintained calendar.¹⁴ I admit this is an accurate description of my personality and that it is far removed from the opposite end of the MBTI ‘Judging scale’—which is labeled, Perceiving (P), in that I am not casual, I do not welcome diversions, I am future rather than present-focused, I do not ‘go with the flow’ and I am not comfortable or flexible with ‘rolling along’ agreeably with whatever or whomever seeks to interrupt my planned day.

I do not enjoy the unexpected nor do I like hindrance to established procedures. I seek order and excellence in ministry. I never ‘sit back’ and let strategies emerge! I am a very careful planner. I think way ahead with a calendar that is created two to three years in advance. I am motivated by self-discipline and thrive under structure and organization.¹⁵

I am very happy that I took these tests. I now possessed an understanding of my personality. It was far more difficult to identify my Dark Side. However, after much thought and prayer, I recognized how deeply my personality traits predisposed or informed my Dark Side. I had an ‘Aha!’ moment when I realized that specific personality traits served as ‘hot buttons’ to activate my Dark Side! For example, my Dark Side anger and frustration emerges every time someone cares more for expediency than excellence and thwarts my careful planning! My Dark Side quickly emerges in anger and disgust when a church administrator manipulates staff members to gain their own way regardless of church policy. The reasons why this Dark Side emerges under these conditions goes

¹⁴ See Appendix 5 for Myers-Briggs Test Scores.

¹⁵ Quenk, Naomi L., Jummerow, Jean M., Interpretative Report, prepared for Minervino Labrador Jr. May 18, 2011.

way back into my childhood to a father and mother who had high expectations of their son when we immigrated to the United States of America. They demanded excellence and adherence to rules—although I frequently managed to avoid their best parenting efforts.

With this knowledge and understanding of myself, I was able to discuss the definition and characteristics of redemptive leaders in the opening portion of my seminar presentation.¹⁶ Taking these tests proved to be a boon not only to me, but also to the participants. I discovered that discussing the results of my testing became an ‘opening wedge’ into the hearts of the pastors.

It was interesting to observe that a candid and transparent disclosure of how my personality traits triggered Dark Side behaviors caused a visible relaxation of the seminar participants and an *immediate* desire to share their stories. I suddenly lost the mystique of an ‘expert’ seminar leader and became simply a pastor-servant with whom they could identify because it was obvious that I, too, was searching my inner being for ways to become a better leader, pastor, and shepherd to the flock that God has given me.

This approach also allowed me to introduce terms and definitions as part of my story (rather than presenting a boring list of defined words). I also was able to demonstrate the value of two professional testing instruments, the Thomas-Kilmann Conflict Mode Instrument and the Myers-Briggs Type Indicator without ‘marketing’ them as though I had stock in their companies. At the first break of each morning’s seminar, invariably most participants were *enthusiastically eager* to take the tests to gain self-awareness of their own personalities and to discover their Dark Side ‘triggers’ with the goal of using this knowledge to enhance their ministries and their witness.

¹⁶ See Appendix 2, Dark Side Survey Questions.

Emphasis was placed on the Holy Spirit as having an active part in the evaluation and scrutinizing of self. Spiritual development—moving toward the person and character of Christ—is the ultimate focus of any self-examination. One author states: “It is necessary for you to watch for the weak points in your character, to restrain wrong tendencies, and to strengthen and develop normal faculties that have not been properly exercised. The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the results of those efforts. They will see Christ revealed in your daily life. You will be a living epistle, known and read of all men, and will possess asymmetrical character, nobly developed.”¹⁷

After the initial opening of each seminar, a two-hour block of time was devoted to teaching the five stages The Redemptive Leadership Model that are thoroughly discussed in Chapters Two and Three and therefore will not be repeated in this chapter. Included in teaching the model’s stages, was an emphasis of the concept of Dark Side interference when transitioning between stages as well as the concept of hitting a Wall and being ‘stuck’ at one stage, unable to move forward as discussed in Chapter Three.

It is always fascinating to lead pastors through the honor roll of faith as outlined in Hebrews 11. It is fascinating because we discover that all of God’s leaders faced brokenness, failure, great challenges, and a Dark Side, but they eventually reached a place of transformational and redemptive leadership—represented by Stage Four and Five of The Redemptive Leadership Model.

¹⁷ Ellen G. White, *Lift Him Up* (Hagerstown, MD: Review and Herald Publishing Association, 2011), 213.

The Dark Side Types in Leadership

We all have the raw ingredients of a Dark Side lurking within us. They are part of our sinful nature. Raw ingredients may include pride, selfish ambition, self-deception, and wrong motives. When these ingredients are mixed with our personality traits that govern our narrative, we begin to develop harmful leadership traits. Unmet needs, long-standing hurts and emotional pain flows through our subconscious mind and without our willing it or understanding it, contributes to the Dark Side of our leadership.¹⁸ It is very important that leaders understand the impact their Dark Side has on their character. Until this is understood, it is impossible to move to the Transformational stage of The Redemptive Leadership Model. A lack of understanding may lie at the root of a continuing path of abuse and self-destruction.

The Dark Side is presented in the seminar as that part of our personality that we deny and therefore has the potential to harm others and ourselves. It is often the mirror image of our strengths and is fed through our developmental experiences and unmet needs. It is often a result of our background and narrative. Author White states, “The temper, the personal peculiarities, the habits from which characters develop in everything practiced in the home will reveal itself in all the associations of life. The inclinations followed will work out in thoughts, in words, in acts of the same character.”¹⁹

Our personal narrative plays a huge part in who we are as individuals and leaders. Experiences in our human development contribute to negative parts of our character and leadership. This is why it is so important to examine our hearts. With the aid of the Holy

¹⁸ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids, MI: Baker Books, 2007), 28.

¹⁹ Ellen G. White, *Testimonies, Volume 6* (Mountain View, CA: Pacific Press, 1898), 174.

Spirit and the word of God we are able to see that we often do the right things for the wrong reasons. Too often leaders may be in conflict, unaware that they are the direct cause of it.

The examination of the leader's heart is a catalyst for transformation. Rima writes: "When leaders refuse to take that inward journey to explore and resolve the inner life issues . . . The result is almost always an explosion that spews its deadly shrapnel into the lives of others . . . It can cause them to make unwise, risky and even bizarre decisions that have the potential to harm."²⁰

During my seminars, a Dark Side inventory is presented to the participants. It is borrowed from McIntosh and Rima's book.²¹ I do not reveal the five Dark Side leadership styles until participants have completed the test. I then reveal the leadership styles as outlined by McIntosh and Rima²²: They are:

- 1) Compulsive Leader. They bring excellence to ministry but also are judgmental.

The compulsive leader often sees church as an extension of themselves, so all suggestions, criticisms, complaints or recommendations are taken very personally as a direct reflection on their leadership. To the compulsive leader, control of every situation is very important. Moses represents a compulsive leader. He often showed anger but quickly repented and apologized for it.

- 2) Narcissistic Leader. This type of leader requires an enormous amount of admiration and praise. They often possess an overinflated sense of their own importance. They are ambitious and self-absorbed. The underlying root of this

²⁰ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 47.

²¹ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 239-245.

²² Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 103-146.

narcissistic Dark Side is feelings of inferiority that developed over the leader's life. Solomon is an example of this style of leadership.

- 3) Paranoid leader. A very savvy and intelligent leader is the description of a paranoid leader. However, they are never at peace and are very insecure. They react to the mildest form of criticism and frequently see insults where none were intended. They often exhibit a need for control and maintain rigid structures. Former United States President Richard Nixon as well as King Saul are examples of paranoid leadership.
- 4) Codependent Leader. These leaders are often found in very strict religious groups. They hold unrealistic standards that results in a sense of failure and self-blame. These feelings may develop from early childhood if the leader's parents were very strict and rigidly religious. These leaders often are seen as peacemakers and people-pleasers. They have repressed their emotions to avoid conflict and maintain harmony to the point of being unable to honestly express themselves. They have trouble saying, 'No,' and are usually overcommitted. Former United States President Bill Clinton and the Biblical Samson are examples of Codependent leaders.
- 5) Passive Aggressive Leader. These leaders often are stubborn and intentionally inefficient. They resent being evaluated or have a goal set for them. On the surface they often appear happy to comply with requests but in reality they are resentful, controlling, and manipulative by the use of anger, pouting, or caustic remarks said in jest. An example of this leadership style is Jonah.

"The great majority of conflicts in leadership are the result of the leaders own sensibilities being offended, his ideas being rejected, is being outperformed by a staff

member or not receiving the attention and respect he feels he deserves, and various petty issues. These often become areas of conflict because they touch some raw nerve within the leader's Dark Side."²³

God wants each of His 'called' leaders to progress through the stages of spiritual growth into redemptive leaders to offer God's redeeming grace to everyone around them. However, when we hit a Wall, we sometimes forget that we are involved in a cosmic, spiritual battle between Christ and Satan.

The Crisis of "The Wall" in Leadership

The Wall is the name for life experiences such as tragedies, conflicts, problems, pain, sorrow, deaths, accidents and so forth that often come upon us suddenly and unexpectedly. It causes chaos in our lives and pain in our hearts. We tend to cry, '*Why me, God?*' And, perhaps for the first time, our faith does not appear to work.²⁴

Our greatest temptation is to abandon God because we are so disillusioned by what we perceive as His lack of power to correct the dreadful circumstances that have overtaken our life. Surely, we reason, this dreadful event did not come by the hand of God.

Understanding that God *allows* these circumstances to enter our lives to teach us salvific lessons and purge our souls brings perfect peace during times of crisis. Furthermore, unless we understand the dangers of the Dark Side of leadership, our spiritual journey becomes sidetracked and we become 'stuck' behind the crisis at a Wall.

Understanding our personalities, our Dark Side and facing a crisis Wall with absolute faith and trust in God when we meet it, moves us from the Character Stage of

²³ Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures*, 152.

²⁴ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2006), 121.

The Redemptive Leadership Model to a new personal level of spiritual transformation and the ability to grow into a redemptive leader.

God receives us as sinners and offers us His abounding grace. Having received and accepted that grace, the leader is able to accept the life-crisis at his Wall and move forward into greater awareness not only of himself, but also of those around him who also are facing Walls.

To move forward we often have to accept God's gift of limits as presented by author Scazzero.²⁵ The gift of limits often includes things we fight against or ignore. Things such as our physical limits, our cultural limits, intellectual capacity, lack of talents, limit of time, work and relationships. Coming to terms with these limits is liberating to the leader. Accepting these limits includes acceptance of the sovereignty of God over our lives.

Two videos were played during each seminar. The first video clip was from the movie "Les Miserables." It tells the story of Jean Valjean, an ex-convict who, inspired by a kindly bishop, decides to turn his life around.

I played the scene where the ex-convict is hosted and cared for by a very compassionate bishop at the parish. During the night, the former prisoner begins to steal the silver of the parish. The priest awakens from a noise coming from the dining area. When he goes to investigate the noise, the former prisoner strikes him.

Later in the scene, while the bishop is gardening and discussing the robbery with the caretaker, the police arrive with the ex-prisoner in chains. This is a moment of absolute guilt, worthy of prosecution.

²⁵ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 147.

The policeman hands the bag of silver items to the priest. The priest then asks the caretaker to go to the dining area and bring the rest of the silver that was left behind. The priest then puts the remaining silver in the bag of the former prisoner telling him in front of the police that he had forgotten to take it all. The prisoner's chains are removed and after the police leave the scene, the priest tells him that he has ransomed his soul to God. And he sets the guilty man free.

A period of discussion was opened during the presentation. I asked the participants to tell how they would have handled the situation. The majority said that they would have had the former prisoner arrested and prosecuted. I agreed with them.

But I then asked the participants to consider the power of that redemptive moment. The responses were very significant. In our discussion, our thoughts moved from a truly guilty verdict to redemptive thoughtfulness. The question posed was, "How can we be more redemptive?"

The second video presented was a clip from the DVD of the Gospel of John. In the Gospel of John Chapter 8, the woman caught in adultery was brought before Jesus with the intent of having her stoned to death based on the Law of Moses. Jesus said, "he who is without sin among you, let him throw the first stone."

During the lively discussion of this video, the participants were now thinking from the perspective of redemptive leadership and the question was asked, "Why couldn't the Pharisees and Scribes see this as a redemptive moment?" In contrast, we observed the redemptive leadership of Jesus Christ as He set her free to go and sin no more.

These two video clips opened the way for discussion of the fact that God allows life challenges to occur in order to bring us to a place of greater purpose and meaning.

There was a consensus among the seminar participants of a greater need for each to examine his or her own heart.

In reviewing The Redemptive Leadership Model with the participants at the closing of the seminar, it was pointed out that it is between the Character, Stage Three, and Transformation, Stage Four, which the greatest spiritual struggle occurs. This is when the leader moves from external doing to internal longing for a closer relationship with God. This is when the leader, through the wooing of the Holy Spirit, begins to long to submit completely to God's will—when he longs for satisfaction, peace and fulfillment within his soul and recognizes that this can only be obtained from his holy God.

Life in the Redemptive Stage Five of The Redemptive Leadership Model includes a greater level of awareness of our transcendent God. It includes a greater appreciation of the mysteries of God, a greater ability to wait for God and a greater attachment to God. "Here there is no haughtiness, no sarcasm, no putdowns, no airs of importance. We are able to embrace our limits and those of others. We are fully aware of how fragile we are under no illusions. We are at home with ourselves and content to rely on the mercy of God. Everything is a gift"²⁶

Seminar Results in North Carolina

For the presentation in Charlotte, North Carolina at the Sharon Seventh-day Adventist church I created both a pre and post-test. For the pre-test, the participants were simply asked to read 10 statements and fill in the circle under the statement that best described their response, on a 1-7 scale, with 1 being least likely, or disagree, and 7 being the most likely or in agreement with the statement.

²⁶ Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 151.

The purpose of these evaluations was to provide feedback to me of the best way to present The Redemptive Leadership Model to fellow pastors and elders of my denomination in order to affect a change in their spiritual journey and persuade them that becoming a redemptive leader was the entire purpose of ministry.

I hoped by lecture, using Power Point slides, videos and group discussions to familiarize each participant with the concept of a Dark Side of their personality, of being hit with an unexpected crisis or Wall during their ministry, as well as the concept of the life stages of the model leading to becoming a spiritually transformed and redemptive leader.

At the beginning of the seminar I distributed the pre-tests and asked them to fill in the 'bubble' circles that most closely reflected their feelings on each of the 10 statements. At the end of the seminar, a post-test evaluation form was distributed and participants were asked to respond to the same pre-test statements, but additionally were asked to comment on how the seminar might have changed their perceptions of their leadership style and abilities, as well as their awareness of a Dark Side and a Wall. There were twenty-two participants in the seminar. Seventeen completed both the pre and post-test evaluations. The 10 statements were:

1. I am actively engaged in personal leadership development.
2. My past is best forgotten and not discussed.
3. I occasionally inquire from family, colleagues, and friends how they view my leadership.
4. I am profoundly aware of my sphere of influence.
5. Conflict is a frustrating part of life.

6. When I have problems in my life, I feel they are the cause of forces outside of myself.
7. Trials and sufferings have little to do with God.
8. I am fully aware of the reasons that I do the things I do.
9. I am aware of the dark side of my personality.
10. I believe the people in Scripture had greater victory that we witness today.

Listed are the raw data scores of the 17 pre-tests, followed by the second chart below that show the raw data scores of the 17 post-test evaluations.

(Table 1 Pre Test Raw Data Scores, Presentation 1)

Pre Test Raw Data Scores										
Pre Test										
Column1	Q-1	Q-2	Q-3	Q-4	Q-5	Q-6	Q-7	Q-8	Q-9	Q-10
Person 1	7	7	1	7	5	4	7	4	4	7
Person 2	6	1	6	5	5	5	2	6	6	3
Person 3	7	1	7	7	2	6	1	6	6	5
Person 4	7	1	6	5	7	6	1	7	7	1
Person 5	7	1	6	7	7	7	1	2	6	1
Person 6	6	1	4	6	4	1	1	6	6	1
Person 7	6	4	6	5	6	4	5	4	3	5
Person 8	6	1	4	4	2	1	1	5	7	7
Person 9	7	1	2	4	4	7	1	7	7	1
Person 10	2	7	1	1	2	6	7	6	6	1
Person 11	7	2	4	6	3	4	4	5	6	4
Person 12	7	6	2	4	2	1	7	6	1	6
Person 13	3	7	3	3	3	3	6	3	5	5
Person 14	1	4	1	5	4	3	5	5	4	3
Person 15	6	6	2	7	7	7	1	5	1	1
Person 16	7	1	5	3	1	7	1	7	7	1
Person 17	5	7	2	3	3	5	6	5	1	6
Sum	97	58	62	82	67	77	57	89	83	58
Average	5.7	3.4	3.6	4.8	3.9	4.5	3.3	5.2	4.8	3.4

(Table 2 Post-Test Raw Data Scores, Presentation 1)

Post-Test Raw Data Scores to 10 Questions

Column1	Q-1	Q-2	Q-3	Q-4	Q-5	Q-6	Q-7	Q-8	Q-9	Q-10
Person 1	7	7	1	7	5	4	7	4	4	7
Person 2	6	1	6	5	5	5	2	6	6	3
Person 3	7	1	7	7	2	6	1	6	6	5
Person 4	7	1	6	5	7	6	1	7	7	1
Person 5	7	1	6	7	7	7	1	2	6	1
Person 6	6	1	4	6	4	1	1	6	6	1
Person 7	5	4	6	5	6	4	5	4	6	4
Person 8	6	7	7	7	7	4	7	7	7	7
Person 9	4	1	2	6	6	6	1	7	7	1
Person 10	2	7	1	1	2	6	7	6	6	1
Person 11	7	2	4	6	3	4	4	5	6	4
Person 12	3	2	1	4	5	3	5	3	4	4
Person 13	7	3	1	7	4	7	1	7	1	1
Person 14	4	6	3	2	3	3	3	3	5	5
Person 15	6	7	2	4	6	2	1	6	6	1
Person 16	7	1	5	3	1	7	1	7	7	1
Person 17	3	4	1	3	4	6	2	6	2	1
Sum	94	56	63	85	77	81	50	92	92	48
Average	5.5	3.2	3.7	5	4.5	4.7	2.9	5.4	5.4	2.8

On a scale of 1-7 the average score was 3.5. To find the variance of each participant's pre and post-test response, the averages for each question were calculated. The post-test average, minus the pre-test average, produced a decimal fraction. This fraction then was divided by the pre-test average decimal fraction. The sum was then multiplied by 100 to calculate the percent of variance between the post-test response as measured against the pre-test response. This was done for each question.

The response to the first question, *I am actively engaged in personal leadership development*, should have elicited no change between pre and post-test response. The response average was 5.7 percent on the pre-test and 5.5 percent on the post-test indicating that this group of participants believed themselves to be above average in

personal leadership development. The minus 3.5 percent variance was statistically insignificant.

The response to the second question, *my past is best forgotten and not discussed*, produced a surprising response. In my experience, the typical attitude of my Christian friends, neighbors, and parishioners has been that negative events of the past are best forgotten. The mantra has been, 'Never open an old wound.' I therefore had anticipated that the participants initially would have strongly agreed that the past is best forgotten and not discussed with the post-test scores showing that they 'strongly disagree' with scores in the 5, 6, 7, range. Following the seminar, after speaking of the importance of being transparent and facing their past, and understanding how their personal story contributed to their Dark Side, I expected scores to move down to the strongly disagree range of 1 or 2.

To my surprise, the post-test scores' average of 3.4 percent was almost identical to the pre-test score's average of 3.3 percent. The slight variance of minus 2.5 percent is statically moot. The near equality of responses in both the pre and post-test might result from the fact that this group has known each other for a number of years and, most likely, have already shared their personal stories.

Question three: *I occasionally inquire from family, colleagues, and friends how they view my leadership* statistically occurred 2.7 percent above the 3.6 percent of the pre-test averaged score indicating that at least half the time the participants cared what others thought about their leadership.

Question four: *I am profoundly aware of my sphere of influence* showed a 4.1 percent variance, slightly above normal. This was a bit troubling because it indicated that

leaders are not particularly cognizant of their influence on others with whom they interact. For those seeking to become redemptive leaders, being unaware of their sphere of influence upon those to whom they minister and interact opens the door to saying and doing the wrong things at the right time, or the right things at the wrong time. As redemptive leaders, an awareness of our influence on others is critical to success as we partner with God to redeem the lost souls around us.

Question five: *Conflict is a frustrating part of life* was significant to me in that I strongly emphasized trusting every event in our lives to God's sovereignty. I accentuated the thought that frustration fades as God emerges in our lives. The more we have of God, the less we have of worry, anxiety, or fear. The pre and post-test scores indicate that either I did a poor job of communicating, or participants were confused by the strongly disagree (1) to the strongly agree (7) test-marking possibilities.

The pre-test average score was 3.9 percent, virtually at the neutral mean of 3.5 percent on the 1-7 testing scale. The post-test average score was 4.5 percent, indicating a 15.3 percent move toward the strongly agree side of the scale.

To 'strongly agree' to 'Conflict is a frustrating part of life' meaning that it must be accepted—there is nothing we can do about it—is to deny the change that God can make in the life of each individual who submits to Him. A 'strongly agrees' response further indicates that a Christian may never know peace in this world through the power of God.

Based on comments made in discussions during the seminar, I believe the participants *did* understand the concept and did agree with it, but found it confusing to

mark ‘strongly disagree’ as meaning that conflict is not an absolute part of life that must be accepted and endured.

Question six: *When I have problems in my life, I feel they are the cause of forces outside of myself.* The intent of this statement was to use it as a springboard for discussion of the fact that because of our individual background stories, our Dark Side frequently emerges to cause conflict in our lives and that we frequently attribute that conflict to forces outside ourselves.

The pre-test averaged score of 4.5 percent, and the post-test averaged score of 4.8 percent, show virtually no variance in participants’ perceptions, either before or after the seminar, of themselves as being a source of their problems.

Because of a lack of participants’ variance in responses between pre and post testing, I changed some of my lecture notes and slides to make a more significant impact on how I presented this area of information in future seminars. It is important that future redemptive leaders understand how they can sabotage their entire ministry through a lack of understanding of the largest source of their life’s problems--themselves.

Question seven: *Trials and sufferings have little to do with God* was a statement that was supposed to expand their response to question six. The pre-test averaged score for this question was 3.4 percent while the averaged score of the post-test was 2.9 percent making the variable from pre to post test minus 14.7 percent. This was a decided shift in thinking for the participants in a meaningful way.

The participants moved from the average score range target—meaning they neither believed, nor disbelieved that God did, or did not, purposely bring, or permit, trials and suffering to afflict His earthly created beings. The post-test surveys reflected a

decided shift to the side of ‘strongly disagree’ that God has nothing to do with trials and suffering in our lives!

The participants grasped the concept that God does, in fact, train His spiritual warriors in the crucible of affliction as a means of making them spiritually stronger to withstand the spiritual brutality of the ongoing warfare between Christ and Satan for the souls of each person. Without passing through the God-ordained affliction, it would be impossible to reach the goal of redemptive leadership.

Question eight: *I am fully aware of the reasons that I do the things I do*, was a statement to assist in evaluating how well the participants knew themselves. The pre-test averaged score was 5.2 percent—heavily weighted towards the highest ‘strongly agree’ category of 7. In other words, the participants believed they knew themselves very well and understood why they reacted to life’s situations as they did.

The post-test averaged score was a statistically insignificant shift to 5.2 percent. Still, it was a bit troubling in that the participants failed to readily embrace the concept that, as we go through life, our unconscious Dark Side being has the ability to dictate our conscious behaviors. In order to become a redemptive leader, God must control both our subconscious as well as our conscious behaviors.

It was suggested in a post verbal interview with a few participants that I rearrange my lecture material. I had the area of instruction on the Dark Side and the Wall towards the end of the seminar. The suggestion was that I open the seminar with a discussion of my own personality testing, my own Dark Side and of a Wall crisis in my life and then move into teaching the concepts of The Redemptive Leadership Model. I acted on this suggestion, moving the material to the beginning of the seminar. The participant’s

attention at future seminars was more focused, and they were more receptive to the concept of moving through the stages of The Redemptive Leadership Model because they had been taught the issues that proved amenable to moving forward, or the blocks at the Wall for being stuck and failing to be able to move forward until resolution of the Wall crisis.

Question nine: *I am aware of the dark side of my personality.* This was a bit surprising in that I anticipated more of a ‘before’ and ‘after’ spread of the averaged scores. The pre-test averaged score was 4.9 percent meaning that well over half of the participants believed they knew about their Dark Side.

I have no way of knowing what participants were thinking when they answered this question in the pre-test as I do not believe the average person understands the psychological concept of a Dark Side of Leadership as expressed by McIntosh and Rima in their book ‘Overcoming the Dark Side of Leadership.’²⁷

However, the post-test averaged score of 5.4 percent represented an increased awareness, a shift towards the ‘strongly agree’ end of the scale in understanding their Dark Side. This 10.2 percent shift in understanding was a boon! I always am excited when what I’m saying reaches the mind of a listener.

Question ten: *I believe the people in Scripture had greater victory than we witness today.* The goal was to use this statement as an opening to a conversation about our transcendent God who does not change as stated in Malachi 3:6. I attempted to show how God has worked throughout history with human weaknesses similar to ours.

²⁷ Gary McIntosh and Samuel D. Rima. *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures.* Rev. ed. (Grand Rapids, MI: Baker Books, 2007).

The pre-test averaged score was 3.4 percent for this statement indicating and the participants neither strongly agreed, nor strongly disagreed. However, after the seminar, the post-test averaged score was 2.8 percent indicating a shift of 21.4 percent towards the strongly disagree end of the scale of 1.

I was gratified by this shift in thinking in that redemptive leaders must believe that God is Sovereign, which also makes Him *all-powerful*, enabling Him to change hearts and lives according to His promises and the richness of His mercy and grace.

Seminar Results in Arkansas/Louisiana

Conducting this first seminar provided the privilege of working out the ‘glitches’ of my presentation in a friendly environment where participants would freely and honestly provide a level of verbal feedback they would be unwilling to commit to paper. Their comments were all extraordinarily positive and proved to be most beneficial. I made the suggested changes and took the seminars ‘on the road.’

Thirty-two evaluations were returned from senior pastors representing 47 congregations. A total of 111 pastors and elders attended the seminars. I will not include all evaluations but will include one sample in the chart below.

There were eight statements on the evaluation tool that could be rated from 1 to 5 with 1 representing ‘strongly disagree’ and 2 representing ‘disagree,’ 3 ‘uncertain,’ 4 ‘agree,’ and 5 ‘strongly agree.’

At the end of the eight evaluation statements, there were two further statements. One asked for suggestions for improving the presentation and the last statement requested participants to share observations the new knowledge or awareness learned from the seminar.

Here are the eight evaluation statements followed by a chart of the total scores using the 1-5 scale:

1. The distinction between secular leadership and biblical leadership was clearly emphasized in the redemptive leadership model.
2. After participating in this redemptive leadership presentation, I have greater motivation for spiritual renewal.
3. My personal narrative has become more significant after learning that God uses my journey to shape me as a leader.
4. Awareness of the dark side of leadership has been helpful to me.
5. The concept of the wall was helpful to me.
6. The steps to redeem my dark side were clear and biblical.
7. Jesus redemptive leadership was clearly presented.
8. I feel that I was personally edified as a spiritual leader.

(Table 3 Arkansas and Louisiana Pastoral Evaluation Scores)

Column1	Q-1	Q-2	Q-3	Q-4	Q-5	Q-6	Q-7	Q-8
Person 1	5	5	5	5	5	5	5	5
Person 2	4	4	4	4	4	4	4	4
Person 3	3	4	4	4	4	5	5	5
Person 4	5	5	5	5	4	5	5	5
Person 5	5	4	4	5	5	4	5	5
Person 6	3	4	4	4	4	4	4	4
Person 7	5	5	5	5	5	5	5	3
Person 8	4	4	4	4	4	4	4	4
Person 9	4	5	5	5	5	5	5	5
Person 10	5	5	5	5	5	5	5	5
Person 11	5	5	5	5	5	5	5	5
Person 12	2	5	4	5	4	4	4	5
Person 13	5	5	5	5	5	5	5	5
Person 14	3	5	4	4	4	3	2	3
Person 15	5	5	5	5	5	5	5	5
Person 16	4	4	4	4	3	4	4	4
Person 17	5	5	4	5	3	4	5	5
Person 18	4	4	4	4	4	4	2	4
Person 19	3	4	4	3	3	3	5	4
Sum	79	87	84	86	81	78	84	85
Average	4.15	5.5	4.42	4.52	4.26	4.1	4.42	4.47

The above table represents the averaged scores on a 1-5 scale of the eight questions listed above. I was unable to give a pre-test and post-test as I did at the Sharon Church seminar in Charlotte, NC because there was an inimical nuance and disinclination from my work place management team to wholeheartedly approve a ‘*conference vice-president*’ conducting seminars within the conference’s churches for the purpose of gaining a doctoral degree. There was a perception that some pastors might complain that they had been compelled to attend a seminar for the sole benefit of the presenter’s ambition and self-aggrandizement. I therefore chose the next best thing: post-seminar evaluations with which all pastors were familiar and not unexpected.

In lieu of statistical data, I am including the written suggestions and comments from the evaluations.

- a. Excellent
- b. Thank you for this very helpful time. It has been will be helpful in my ministry and leadership.
- c. Keep sharing.
- d. Have them give you more time, we want more discussion.
- e. We need this material! If possible, can you teach it in Spanish?
- f. A book out of print; “Why do Christians Break Down?” Good resource.
- g. More time is needed.
- h. Keep on!
- i. I just wish we had more time with you.
- j. Thanks and God bless you.
- k. Perfect! Thanks!

Observations: (direct quotes)

- a. Continue Forward
- b. Awesome!
- c. Excellent! Thank you!
- d. Thanks for being a blessing- good flow of material.
- e. Good presentation, thank you.
- f. Very, very, very insightful to me and needed for me. I would like a copy of this PowerPoint and the personality tests. God bless you and your family.
- g. Thank you!
- h. For me, in my mind, I would change the words 'Dark Side' to 'Inner Me' or 'Real Life.' I find that for me, the dark side is evil, to be avoided. Thank you for the presentation.
- i. Deep truth- Share more. I'd appreciate a copy of your presentation
- j. Wonderful presentation! Uplifting!
- k. I enjoyed this very much. The information has given me the knowledge of which type of the dark side I embody so that I can, through prayer in a deeper relationship with Christ, overcome myself and let my creator shine.
- l. Thanks!
- m. God be with you!
- n. Simple, clear and revealing.

- o. More discussion on the connection between being born again and transformation & character.
- p. Paul found victory in Jesus!

Through providing these seminars of The Redemptive Leadership Model, which included education on the concept of each individual's dark side and faith crisis at a Wall during their journey, I was able to witness these servants of God 'break through' barriers that had long prohibited them from becoming all that God desired. I believe they realized that they, *themselves*, must be transformed and redeemed before they can become transformational and redemptive leaders to those around them who are lost, hurting, and enmeshed in the wickedness of this world with no idea where to turn for help.

Chapter Five will be a summation of what I have learned about The Redemptive Leadership Model and what I have learned about myself as a result of this past 2-year journey.

CHAPTER FIVE

PROJECT ANALYSIS

The Redemptive Leadership Model is a theological paradigm that presented a totally different way of looking and thinking about a minister's spiritual journey. The framework of this model rests on Five Stages through which all ministers must pass in order to fulfill their God-ordained purpose as spiritual leaders of His church on earth. The Five Stages are:¹

- Competency
- Principle
- Character
- Transformational
- Redemptive

Five seminars were held over a four-month period to teach pastors and church elders The Redemptive Leadership Model, along with isolated concepts drawn from other models, in order to test the following thesis statements:

The Five developmental stages of the Redemptive Leadership Model, when understood and embraced, will transform the traditional ministerial leadership style from a focus on an individual pastor's performance to a focus on the redemptive outcomes of parishioners. Furthermore, implementation of the model will transform an organization into a culture where transformation is the norm and redeemed lives are the expected outcome of pastoral ministry.

¹ See Chapter Two.

These thesis statements were designed to prove, or disprove, the study's hypothesis. The thesis questions and analysis are:

- *Can an understanding of The Redemptive Leadership Model increase personal health and resiliency of pastoral leaders?*

Based on verbal as well as written feedback from seminar participants, it was determined that, yes when the concepts of The Redemptive Leadership Model are embraced, pastors no longer are self-driven to perform, perform, perform (continually increasing baptisms, adding new ministries to the church, participating in community projects, conducting annual evangelistic meetings, leading overseas student mission trips, and so forth), in a perceived competition with area pastors who may have larger congregations, larger tithe and more perks.

Once the concepts of The Redemptive Leadership Model are taught, the pastors understood how their desire for human recognition and glory produced enormous stress, scientifically proven to be a precursor of heart attacks, strokes, divorce, suicide, and a host of other physical, emotional, and social life events.

One of the most challenging problems in ministry is pastor burnout. As I talked through the concepts with the participants, they began to see that all desire for recognition and glory must be lost in the magnificence of God's holiness.

When feeling exhausted, pressured or stressed, I challenged participants to stop and ask themselves, '*Why am I feeling so stressed? Why am I not free?*' Following an honest answer to themselves, they were asked to remember the "stress-burner text," '*So if the Son sets you free, you will be free indeed,*' John 8:36.

- *When the five developmental stages of The Redemptive Leadership Model are taught in a five-hour seminar will they be understood and embraced?*

I discovered two difficulties with analyzing this question:

- 1) A five-hour seminar was not enough time to thoroughly teach participants the concepts of the Five Stages of The Redemptive Leadership Model, along with the accompanying theories of other authors.
- 2) The concept of using a theological model or framework to assist in personal spiritual decision-making seemed foreign to participants. When I explained that all models are based on a group's core values (in this case ministers of the gospel of Jesus Christ) and that those values then could be translated into organized, written ideas and opinions—that *then* could be used as a catalyst to systematize processes and activities for the group, they, at first, didn't see how *any model* could possibly pertain to *all* pastors.

Once the model-concept was explained, it seemed that all participants were excited. The very idea that there existed a theological framework, such as The Redemptive Leadership Model, that not only could guide pastors through unexpected 'rough spots' of their spiritual journey, but also through *expected, anticipated, and God-ordained 'rough spots'* as well, caused great excitement in the seminar. Almost all participants expressed either verbally, or in their written evaluations, that they wanted more information and a longer time frame to absorb this new information and how it pertained to their spiritual journey.

I discovered a concrete way to teach the benefit of using a theological model as a tool to understanding a leader's spiritual journey through life. I use the metaphor that a pastor's seminary education is equivalent to a GPS in our automobile that provides a general route to a destination without providing information about the expected hazards of the road, or pointing out the exact spot along the route where the majority of drivers' crash—some fatally! The Redemptive Leadership Model enriches seminary education in that it provides the specific details about the route's hazards, and anticipated crash sites, of each pastor's spiritual journey. This explanation worked well in obtaining acceptance to the new idea of a theological framework.

Will the learner demonstrate renewed awareness of his own redemptive story?

One of the outstanding characteristics of The Redemptive Leadership Model is the emphasis on 'know yourself!' in order to progress through the Five Stages and become a transformational and redemptive leader. We learn to know ourselves by careful self-analysis of our story, or narrative. This careful analysis provides insight into specific elements within the subconscious mind that explains why we behave as we do. Without this insight, it is virtually impossible to move through the model's stages and become a redemptive leader.

Failure to undertake the tough work of self-analysis leaves the pastor with an abysmal lack of insight into his narrative and retards his spiritual growth. Recognizing the impact that a man's self-insight will have on his behavior, King Solomon wrote in Proverb 19:11 "... the insight of a man slows down his anger." He further stated in Proverb 16:22 "To its owners, insight is a well of life."

While this invaluable insight into our behaviors might identify how we are helping or hindering our spiritual journey's progress, nevertheless it was impossible to extend to each seminar participant the necessary time to work through this process. Therefore, this proved to be an overly ambitious thesis question that made sense in theory but was impractical in implementation!

Given the five-hour seminar time constraint, it was impossible to judge whether or not the learner demonstrated a renewed awareness of his own redemptive story. I therefore did the next best thing. I thoroughly explained the concepts and advised further reading of the books listed in the bibliography.

Thesis Question Reviewed

The thesis question asked in chapter one was; "Will education about The Redemptive Leadership Model serve as a catalyst for understanding that transformation and redemption of all human beings—including themselves—is the goal of ministry?"

The degree to which the education about The Redemptive Leadership Model served as a catalyst to understanding that the goal of ministry was the transformation and redemption of all human beings was in direct proportion to the extent each individual participants understood the origin of sin and its consequences in the world and the universe, as well as the depth and spiritual experience of their own transformation and redemption by God.

The story of the origin of sin and man's need for redemption must be clearly understood before individuals can comprehend a need for salvation. The need for redemption began when Adam and Eve disobeyed God and ate the forbidden fruit in the

Garden of Eden. Even though God loved Adam and Eve, death was the consequence of sin. It is *still* the consequence of sin. God does not change.²

For their disobedience, God banished them from the Garden of Eden. God, by His nature, could not, and cannot, be in the presence of sin and disobedience. However, because God so loved His created beings, and wanted their company for all eternity, He sent His only Son, a Savior, to shed His blood to remove the curse of sin and to reconcile His created humans back to Himself.

The willingness of Jesus Christ to die on the cross as propitiation for sin has provided all of mankind with the opportunity for redemption. Every individual who comes to a pastor longing to be made whole, to be cleansed from sin, and reconciled to God, must be embraced, loved, and directed to the foot of the cross where grace and pardon are freely offered.

This process sounds so simple. Simple, that is, until the pastor comes face to face with a sinner whose sin touches upon his personal Dark Side, or is culturally, denominationally or politically unacceptable! At that point, prejudice rears its ugly head, and the pastor discovers that he has nothing of the God's redeeming grace to offer.

Now enters the beauty of a knowledge of the principles of The Redemptive Leadership Model because when a transformed, redemptive pastor meets this 'sinful seeker' he will, himself, have been redeemed, as outlined in the model. He will have recognized and confronted his *own* sinful nature and Dark Side, and willingly will have come to God asking His forgiveness and mercy to save him from eternal death. John 6:37 promises that if we come to Him, He will not cast us out. A transformed and redemptive leader also will understand and believe 1 John 1:9 that if sins are confessed, God will

² Malachi 3:6 (NIV).

forgive them and cleanse the sinner from *all* unrighteousness. Having been transformed and redeemed by the grace of God, the redemptive leader will recognize that, without exception, God's redemption is available to *all* mankind. This leaves him free to offer the same mercy, grace, and love to all within his sphere of influence.

The role of a minister, indeed the ultimate goal of each individual minister, is to partner with God in the redemption of every single person who is longing to be free from sin and made whole. Just as God would in no manner cast out one who came to him, redemptive leaders would never turn away from the broken and spiritually alienated. Their own brokenness, repentance, transformation and redemption acts as a catalyst for understanding that transformation and redemption of all human beings—including themselves—is the goal of ministry!

The assumptions of this study were met with a high degree of success based on written and verbal evaluations. The results of the post-tests of the Charlotte, NC seminar were discussed in Chapter Four.

I found that the statistical results from the initial small seminar control group in Charlotte, NC, were often incompatible with the verbal and written responses. It is my opinion that devising a better scale and providing more thorough, detailed instructions to participants on how to use the test's answer scale of 1-7, as well as providing explicit instructions for the expectations of written comments, would have overcome this problem.

In Chapter One of this study, I postulated six assumptions for seminar participants that I intended to capture on written post-test evaluations. I will let the participants' written comments speak for themselves for each assumption.

At the end of the seminar, participants would become familiar with:

1. *The Five Stages of The Redemptive Leadership Model and recognize that leadership is a life journey across the Five Stages.*

“It is only through the journey of recognizing and accepting every part of ourselves can we fully embrace that this is all a process. God wants me to be victorious but only through the transformation with Christ can this be done.”

“I realized that I have a long way to go. God is not done with me yet. He is molding me and no matter the trial (pain, frustration) “don’t fight Him!” He wants to perfect me...”

“The model will help me grow deeper.”

“I now understand that our spiritual journey occurs in five stages with the last stage being the redemptive stage.”

2. *Cease to believe that hiding the past is a virtue and understand that redemptive leadership requires transparency.*

“I believe we should tell our sins to God alone. I don’t believe the ‘Jerry Springer’ approach is beneficial to yourself or the person you’re trying to help.”

“Understanding my past will help me understand my present and future.”

“The things (experiences) in my past are now ‘tools’ in my spiritual ‘toolbox’ from which I can deal with and draw strength.”

“I was doing things on what I thought was the right level. But I was not totally surrendering, or being transparent. This leadership class showed me the right path, because too many times I was acting in my Dark Side.”

3. *Demonstrate an increased awareness of the shaping impact of a personal life story on leadership success.*

“I do need to explore things in my past to see how I can make improvements in my life, the life of those around me and how I influence others.”

“I have to share my past so that my children can grow and I can have a better, stronger relationship with them and my wife.”

“I used to think that my example was just my work ethic, but now I realize it goes much further.”

“My story is my life, my journey through life . . . How God worked on my life in the past will help others who are passing through difficult times. I learned that I should not be ashamed of my past, and share . . .”

4. *Understand how the Dark Side of the personality is an integral part of every minister's story, or narrative; understand the impact each person's Dark Side has on the things they do.*

“Now I am more aware of how to handle it and balance myself.”

“No longer feel that problems are caused by forces outside myself. God is in complete control of all things.”

“Asking God to help me in this area.”

“I learned more about myself.”

“I am aware of many aspects of my Dark Side.”

“More aware now and need to keep it in the forefront and not hide it.”

5. *Understand God's role in the crisis events of every person's life.*

“Trials and sufferings were allowed by God. All things work together for good to them who love God.”

“Some are outside myself, some I may have caused.”

“It is frustrating but should help us grow if we learn from it or if we use it to help us to be better persons.”

“God is working and refining me during those times.”

“Conflict is not pleasant but needed in Christ.”

“Christ suffered for us, so we can suffer for His purposes.”

6. *Understand that all humans, from characters in the Old Testament, to our lives today, share a bond of brokenness and a need for God’s grace and mercy to survive.*

“We all have a story, just like those found in Scripture.”

“We can all have victory. If we listen to His voice.”

“They all struggled as we do today.”

“Same! No greater victory than we can have today. Malachi 3:6 says God never changes.”

Overall, I was very satisfied with the experience of teaching this model to pastors. All were enthusiastic in their acceptance of the concepts and eagerly wanted more information and more time to assimilate it.

Redemptive Leadership Model and God’s Plan of Redemption

One of the most amazing, and unexpected outcomes of studying and teaching The Redemptive Leadership Model was the striking correlation I discovered between The Redemptive Leadership Model and God’s Plan of redemption demonstrated through

the earthly sanctuary service, the construction of which was given to Moses as found in Exodus chapters 25-40.

I became fascinated with how The Redemptive Leadership Model mirrored God's redemptive plan for humanity. This caused me to select The Redemptive Leadership Model over all other author's frameworks, paradigms, and models as the study of this thesis.

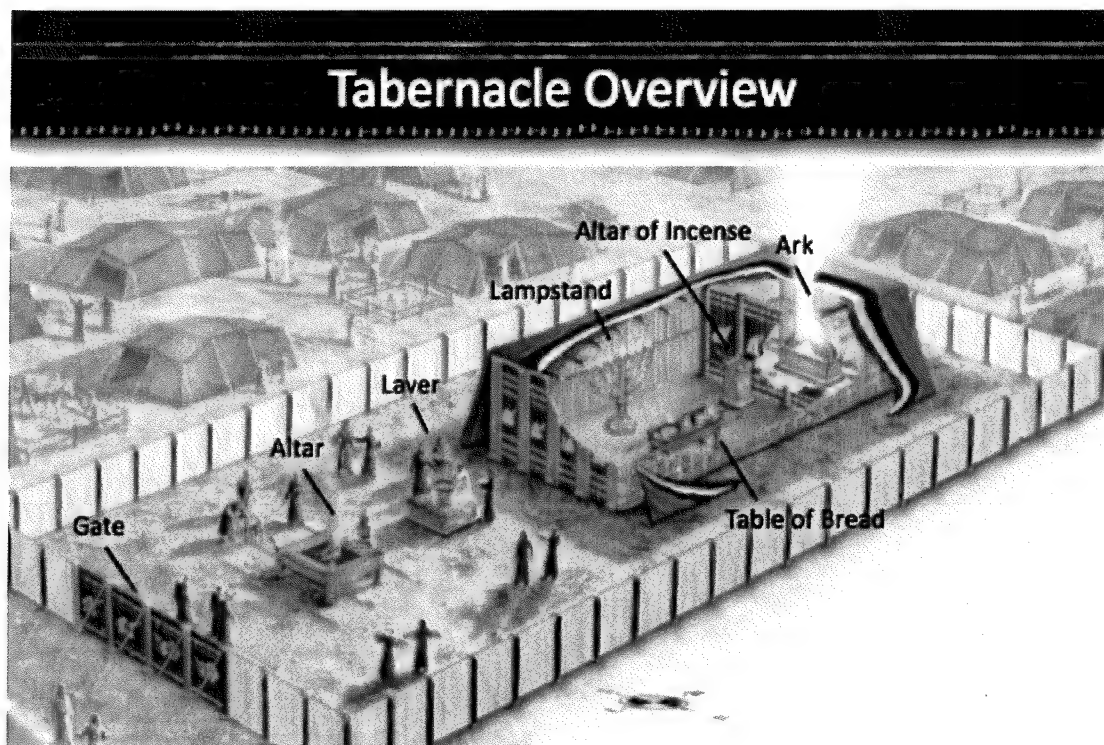
Soon after the Israelites were delivered from slavery in Egypt, they camped at the foot of Mt Sinai. Moses was called up into the mountain for forty days and nights to receive instructions from God concerning the Israelites sojourn into the Promised Land. While Moses was on the mountain, God wrote the Ten Commandments on tables of stone, with His own finger, so that the Israelites would have no misunderstanding of His requirements.

Additionally, God dictated His social and communal laws so that Moses could teach them to the people. Moses wrote these laws so that they would be available for instruction to the people. These became known as Moses' Handwritten Ordinances.³

God then instructed Moses in Exodus 25:8,9 to "... have them make a sanctuary for me and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you." In Hebrews 8:9 the Apostle Paul states that the sanctuary was a copy and shadow of what was in heaven.³

³ John saw the heavenly tabernacle in vision. Revelation 15:5 After this I looked, and I saw in heaven the temple--that is, the tabernacle of the covenant law--and it was opened.

(Illustration 1: Tabernacle Overview)



4

An artist's concept of the model is pictured above.

It is interesting to note that the hand of man made everything within and without the earthly sanctuary but the Ten Commandment law. God's law was written in stone by the immortal finger of God—not once, but twice—because Moses broke the first tablets of stone in his displeasure of the idolatrous orgy he found in progress at the foot of the mountain when he came down from being in the presence of God. We know from Deuteronomy 10:1,2 that God re-wrote the law with His own finger on a new set of stone tablets.

⁴ The Tabernacle Pamphlet, <http://www.rose-publishing.com/The-Tabernacle-Pamphlet-P150.aspx#preview>, Rose-Publishing, 2012, accessed May 22, 2014.

The purpose of building a sanctuary on earth was to teach mankind, through symbols and rituals, how God solves the sin problem from His sanctuary in heaven. Through the earthly sanctuary service, mankind was (and is) able to understand how God can separate sin from the sinner—without saving the sin or annihilating the sinner. We further are able to understand that God has the power to transform and redeem *any* person, regardless of the depth and hideousness of their sin. Studying the Biblical sanctuary service in conjunction with The Redemptive Leadership Model has, by God's grace, shed tremendous light on my spiritual journey.

For nearly 1,500 years, the sanctuary remained on earth as God's 'show and tell' of His plan of redemption. The sanctuary was in the form of a portable tent-structure. Moses served as the general contractor for its construction as well for overseeing the making of the gold articles of furniture inside the tent, and the specific articles created for the courtyard.

This sanctuary, or Moses' Tabernacle' as it is sometimes called, lasted approximately 400 years, until Solomon's temple was built to replace it between 970-964 BC. Solomon's temple served to daily demonstrate God's plan of redemption for mankind until it was destroyed in 586 BC by Nebuchadnezzar's army.⁵

Following the Babylonian captivity, Nehemiah and Zerubbabel, in the first wave of Jewish exiles return to the homeland, began work on the second temple. They laid the foundation in 537 BC and it was finished 22 years later in 515 BC.⁶ However, this temple was inferior to Solomon's temple.

⁵ Rob and Louisa Forrest, "The History of the Temple," *Bible Prophecy*, 2007, accessed May 24, 2014, <http://www.bibleprophecymagazine.com/historytemple.html>.

⁶ Rob and Louisa Forrest, "The History of the Temple," *Bible Prophecy*, 2007, <http://www.bibleprophecymagazine.com/historytemple.html>.

King Herod began rebuilding and expanding the temple about 19 BC and it was completed in 63 AD, when the Roman army destroyed Jerusalem. They burned the temple and carried its priceless treasures to Rome.⁷

The daily enactment of God's plan of redemption ended when Jesus cried, 'It is finished!' on the cross, and the veil of the temple was rent from top to bottom. This ended the sacrificial system on earth because Jesus Christ, Himself, at that moment of death on the cross, became our perfect sacrifice for the sins of all human beings. Each individual who would accept His sacrifice by faith received His salvation by grace.

Although Christians accept by faith that a sacrifice of blood was necessary for the propitiation of sin because 'life was in the blood'⁸ the necessity for it nevertheless remains a mystery. We do know from God's word that Adam and Eve sinned and God banished them from their Garden of Eden home.⁹ They had broken the law and the law now condemned them to death and separation from God forever. Without God, they were without hope of a future apart from sin. God would not leave His creation hopeless and to the mercy of the evil one. God implemented a plan of redemption that included the sacrificial system.

Sacrifices began when Adam and Eve were put out of the Garden. We know this from the story of Cain and Able in Genesis 4:1-17 where we read of Cain's unacceptable vegetable sacrifice compared to Able's acceptable sacrifice of a lamb. While Able lost his life to his murderous brother, Cain, the story preserves for us the fact that the practice of

⁷ Rob and Louisa Forrest, "The History of the Temple," *Bible Prophecy*, 2007, <http://www.bibleprophecymagazine.com/historytemple.html>.

⁸ Leviticus 17:11 (NIV).

⁹ Genesis 3:24 (NIV).

sacrificing an animal to God as a substitute for the required death of a sinner dates back to the beginning of sin's history on earth.

Through sacrifices and the shedding of the blood of animals, God wished to impress upon Adam and Eve, and all their descendants, that *forgiveness of sin* can only be obtained through *confession of sin* and the ministration of blood. Until the death of the Messiah on the cross, God used the ceremonial system of the sanctuary to teach people about His plan of redemption and to demonstrate that transformation into His image was available to all who were willing to humble themselves, confess their sins and accept His grace.

With this brief explanation, here is the correlation I began to see between The Redemptive Leadership Model and God's plan of redemption as demonstrated through the sanctuary service.

I saw the Competency Stage of The Redemptive Leadership Model as taking place outside the courtyard of the sanctuary. I believe it is a parallel to the Israelite's ability to follow the instructions given by God, through Moses, for responding to a sin problem in their lives.

The earthly sanctuary was built, via Moses, on strict instructions from God with the sole purpose of taking care of the problem of sin in human beings. The entire sanctuary service centered on repentance, forgiveness and 'cleansing' of individuals from sin as well as a once-each-year 'cleansing' of the sanctuary, itself, where individual sins were daily 'deposited' by a priest and 'stored' by God.

This elaborate, impressive service conducted on priceless gold articles of furniture by priests set apart by God, was a creation of God to impress upon a nation, and, indeed

the world, the enormous cost of sin. It was intended to demonstrate that there were no little sins—all were ‘big’ enough to require a sacrifice of blood for remission.

The correlation of the Competency Stage of The Redemptive Leadership Model would have included the instruction provided by the priests that all Israelites would have been expected *explicitly* to follow. There was no excuse for lack of knowledge and no excuse for disobedience. Whether or not the Israelite understood the rules he would have followed them on pain of death.

This Principle Stage of The Redemptive Leadership Model parallels the Ten Commandment Law of God and the hand-written ordinances of Moses that were the underlying principles of truth that transcended any, and all, situations the Israelites might face. The Israelites standard of behavior was based on the underlying principles of God’s Law and of Moses’ handwritten ordinances.

So that there would be no doubt as to the place of God’s law in His plan of redemption of mankind, Moses was instructed to place the two tablets of stone that contained the Ten Commandment Law, written with God’s own finger, inside the Ark of the Covenant, directly under the Mercy Seat, where God, Himself, dwelt with the people, Exodus 26:16. By placing the Law *inside* the Ark, directly under God’s living presence, and requiring that the priest in the holy place sprinkle the blood of each confessed sin on the curtain, directly in front of the Ten Commandment Law, as well as in front of Moses’ ordinances, continually reminded the sinner that there was a God to whom they were responsible for all their behaviors.

Moses’ hand-written ordinances were attached to the outside of the Ark, Deuteronomy 31:26. Breaking one of Moses’ ordinances also was considered a serious

sin for which the Israelite was required to repent. However, when Jesus cried, “It is finished!” and died on the cross, the veil in the temple was ripped from top to bottom and the sacrificial system of the Israelites ended—Jesus had become our sacrifice.

Therefore, all of the handwritten ordinances of Moses, that pertained to the sacrificial system and the sanctuary service, which were kept on the outside of the Ark, were no longer binding on mankind. They were said to be “nailed to the cross,” Colossians 2:14. No longer would it be a sin, for which confession was required, should an Israelite break one of Moses’ handwritten ordinance laws. Jesus’ death had “taken it out of the way, having nailed it to the cross.”

Colossians 2:14 refers to Christ having “wiped out the handwriting of requirements that was against us, which was contrary to us.” Again, these were the laws pertaining to the sacrificial system of the sanctuary service. This could not be referring to the Ten Commandment Law because it was never against us. Romans 7:12 calls God’s Law “holy, and just and good.” Psalm 19:7 says, “The Law of the Lord is perfect, converting the soul.”

The Ten Commandment Law will continue to be the standard of truth and righteousness not only for the Israelites, but also for us now, and throughout all eternity. Jesus said, “If you love Me, keep My commandments,” John 14:15. John, in vision, saw the redeemed saints standing on a sea of glass in heaven and exclaimed, “*Here are they that keep the commandments of God . . .*” Revelation 12:17.

The Principle Stage is important because it reflects the core set of values to which all will abide and be held equally accountable. A successful spiritual journey to

transformational and redemptive leadership requires not only competency (knowing *what* to do), but also an adherence to principle (knowing *why* it is done).

Just so, the ancient Israelite would have weighed his actions and behaviors against the Law of God and the handwritten ordinances of Moses. If convicted of sin, he would have known what to do—go with an animal sacrifice to the courtyard of the sanctuary—and why it was being done---to save him from death from his sin. This would have required passing through the Wall into the courtyard of the sanctuary.

The Character Stage of The Redemptive Leadership Model parallels the work done for the sinner in the courtyard of the sanctuary. When a crisis of faith (sin) caused an Israelite to seek forgiveness the only means available for forgiveness was through the process outlined in God's plan of redemption. This was carried out symbolically beginning in the courtyard of the sanctuary.

The curtains that formed a wall around the outer court of the sanctuary can correlate with the crisis Wall as discussed in The Redemptive Leadership Model. Just as a leader today, when facing a crisis Wall must recognize that he is broken, sinful and cannot save himself, but must submit to God for transformation of his character, so, too, did a penitent Israelite approach the wall of the outer courtyard of the sanctuary recognizing that he had broken God's law and could not save himself.

Each hurting, broken, sinful Israelite who entered the outer courtyard of the sanctuary with his unblemished, sacrificial animal would have passed through four phases that helped move him through his sin crisis Wall so that he could leave the sanctuary forgiven and spiritually, emotionally and physically free of the curse of sin. These four phases included:

- Awareness phase: The Israelite confronted his need and brought the lamb to be sacrificed.
- Forgiveness phase: The Israelite accepted the fact that he was broken, wrong, and sinful and could not ‘fix’ himself.
- Acceptance phase: The Israelite understood that only God knows all about us, and can create a new heart within us.
- Emergence phase: In great humility the Israelite would have submitted his will, to God’s will.

The Israelite understood that the power for the transformation he was seeking lie beyond the Wall, in the holy place where the priest would intercede with God for his sin, and in the Most Holy Place, at the mercy seat of the Ark of the Covenant, where God dwelt with the people. The Israelite would have understood that God’s Law required perfect obedience, and that death was the price for disobedience.

Forgiveness of sins required the Israelite to enter into the courtyard, passing through the Wall that held only *one entrance gate*, symbolic of the fact that a person may enter into the presence of God *only* through Jesus Christ. (John 10:9 “I am the gate. If anyone enters through Me, he will be saved. He’ll come in and go out and find pasture.”)

The sinner would have brought a sacrificial animal, usually an unblemished lamb. He then would have stood before a priest, then placed his hand on the little animal’s head and confessed his sin over it, Lev. 4:29. In doing this, he symbolically transferred his sin to the lamb, which became his substitute.

He then took the animal, placed it on the altar, and with his own hand, took the knife from the priest and slit the throat of the innocent victim, Lev. 4:29. In this way, he was taking the animal's life in substitution for dying for his own sin.

I saw a correlation between God's plan of redemption and the Character Stage of The Redemptive Leadership Model in that an Israelite moving through the Wall into the courtyard of the sanctuary, carrying a sacrificial animal that he must kill, longing for forgiveness and a changed heart, being willing to completely surrender 'self' to God – being willing to submit strengths, flaws, bitterness, hatred, old wounds, and Dark Side, to become whatever God would have him be – as the point where character made a transformation in the Israelite possible.

Slaying the animal pointed forward to the act that Jesus, the Messiah, would undertake for the sins of the world. We recall the words of John the Baptist when he looked up one day and saw Jesus coming to him for baptism. He said, "Behold, the Lamb of God, which takes away the sin of the world."

I saw a further correlation between the *behavioral results* of a redeemed leader of The Redemptive Leadership Model, and a redeemed Israelite of the sanctuary model, in that having been freed from sin through the blood of the sacrificed lamb both today's leader, as well as the ancient Israelite, could leave the encounter with God transformed into the image of Christ.

The forgiven sinner had moved through his crisis Wall and was, at that moment, freed from his sins. He was free of his crisis of faith and he was free to walk in the newness of life, Romans 6:4. The forgiven Israelite had submitted to God and to the

requirements of God's law, and was now in subjection to His will. He had been transformed from a sinner into a saint by the blood of the sacrificial animal.

Transformational Stage:

The Transformational Stage of The Redemptive Leadership Model corresponds to the work of the priest in the holy place of the sanctuary. While The Redemptive Leadership Model simply states, with little amplification, that at this stage, leaders are transformed into the image of Jesus Christ, I, nevertheless, believe that the insight and elaboration of Scripture on the intercessory duties of the priest in the holy place serve to enlarge an understanding of the model's Transformational Stage.

In order to understand how a leader moves from the Transformational Stage to the Redemption Stage, one must understand the functions of the two compartments of the earthly sanctuary as commissioned by God based on the pattern of the heavenly sanctuary.

The actual sanctuary 'tent' was divided by a very thick veil, or curtain, into two parts: the holy place and the most holy place. The work in the holy place was carried out twice each day at the morning and evening sacrifice. The work in the most holy place was carried out once each year on the Day of Atonement. The work in the holy place had to do with transformation of sinners and the work in the most holy place had to do with the eternal redemption of sinners.

The daily rituals of the sanctuary reinforced the fact that God was accessible to a sinner only through the mediation of a priest. A sinner was not permitted to enter the sanctuary. Only a priest, set apart by God, entered the holy place to mediate a sinner's transgression before a holy God. This reinforced in the minds of the people that sin

separates man from God, Isaiah 59:2. The lesson that sin separated, but the blood united, was a daily lesson imparted in every sacrifice. The same truth is with every Christian today—sin separates us from God, but we may be reconciled to God by faith in the atoning blood of His Son, Jesus, Romans 5:10.

Through the sanctuary service, the whole plan of salvation was laid open to the people, in types and offerings that impressed them with the holiness of God and the deadly result of sin. When the priest entered the holy place carrying the golden bowl of blood of an animal slain by a repentant sinner in the courtyard, he sprinkled seven drops on the dividing veil, thereby transferring the sins of the repentant Israelite to the sanctuary.¹⁰

This symbolized that man, of himself, can *never* experience transformation into the likeness of Jesus Christ without the atoning blood of a sacrifice. Blood represented the life of the victim. In Leviticus 17:11 it states, ‘The life of the flesh is in the blood.’ The blood of an innocent victim must be presented before God’s law to fulfill its requirement.

Nor could man meet face to face with God. It was still necessary to have a priest serve as a mediator between man and God, Hebrews 8:1-5. When Jesus died on the cross,

¹⁰ This process of obtaining freedom from sin continues today in the post-resurrection role of Jesus as our High Priest. He still hears our humble confession of sin and he still extends forgiveness by transferring our sins from the sinner to His heavenly sanctuary. The heavenly sanctuary will be cleansed at the end of the millennial judgment. See Daniel 8:14. This helps to explain why, if Jesus’ atonement on the cross for all sins was complete, we still are on this earth. The answer lies not in the efficacy of Jesus’ atonement, but in the necessity to eradicate sin from the universe. The sin problem is much bigger than mankind—it involves Satan and one-third of the angels who sided with him in a rebellion against the government of God. While God’s plan of redemption was implemented to save humanity from the curse of sin, it is not enough simply to save humanity. The curse of sin itself, along with Satan who caused it, and his evil angels, who sided with him in the war in heaven (see Revelation 12), must be eradicated from the universe in such a manner that no being in the universe ever again will attempt to rebel against God’s government.

was resurrected, and returned to heaven, He became the mediator between God and man and our High Priest in the heavenly sanctuary.¹¹

As stated in Hebrews 8:1-5 *“We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He was on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law. Who serve as the example and shadow of heavenly things.”* So, the work of the priest on earth was a shadowy outline of the movements of our great high priest in the heavenly sanctuary.

Furthermore, Hebrews 4:15,16 states, *“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.”*

I believe the Transformational Stage of The Redemptive Leadership Model parallels the mediation of the priest in the holy place of the sanctuary service because the authors make it very clear that access to the Transformational Stage of The Redemptive Leadership Model follows a surrendering of oneself completely to God, and to His sovereign will. Unless the leader is willing to face the crisis Wall in humility and penitent prayer, there is no chance of being transformed into the image of Jesus Christ.

How fortunate for humanity that God devised a way to separate sin from the sinner—without killing the sinner. *He did this by transferring the sin to His sanctuary, while at the same time, leaving the sinner transformed into the image of Jesus.*

It is well to remember that we cannot have our sins transferred to the sanctuary and still hold on to them. Many Christians never rest in the total forgiveness and freedom that Jesus Christ has separated them from their sins. When we are transformed into the

¹¹ Hebrews 9:24-26 (NIV).

image of Christ we must not only submit our will to His will, but also *believe* that God has completely taken away our sins. The words of Jesus to the woman taken in adultery are applicable to us. He said, 'go and sin no more,' John 8:11.

Seeking to understand how God deals with the problem of sin, one might easily miss the importance of the mediation of the priest in the holy place for the sins of each penitent person. The three articles of furniture in the holy place were symbolic of the help that God provides to all men, in all ages, to draw them from the certainty of death in sin, to the certainty of life in God. *Man is not left to come to God on his own.* God uses the furniture of the holy place to explain *how* He reconciles sinners to Himself.

Each of the three articles of furniture in the holy place had symbolic significance pertaining to transferring the Israelite's confessed sin to the sanctuary. In these articles of furniture is seen the power of the provision made for all who were repentant.

First, the altar of incense stood in front of the veil. There veil existed specifically to block mortal eyes from seeing the Ark of the Covenant that stood alone in the most holy place, on the other side of the veil.

As a priest entered the first room, the holy place, he put incense on the hot coals of the altar, which caused a sweet smoke to ascend above the veil dividing the holy place from the most holy place. The sweet-smelling smoke filled the room and wafted over the top of the dividing curtain to linger over the Mercy Seat of God's presence, symbolizing the confessional prayers of the penitent sinner enveloping the throne of God. God rejoices in hearing our prayers of repentance. They are a sweet savor to Him 2 Corinthians 2:15.

The second article of furniture, standing on the right of the holy place, was a table containing twelve flat, unleavened loaves of showbread,¹² representing Jesus as the Bread of Life for humanity.¹³ It was an ever-present testimony that Israel was dependent on God for sustenance and that He was their source of life as well as their sustaining power.¹⁴

Each Sabbath, when twelve replacement loaves were brought to the sanctuary, the priests ate the bread that had been on the table for the past week, indicating that they absorbed, ingested, and accepted God as the staff of life. He is our creator. In Him we move and have our being, Acts 17:28. Every person, forgiven and transformed by the grace of God will gladly acknowledge that in every breath we take, every heartbeat, and in every thought, we are dependent on Him.

The third and last article of furniture, on the left in the most holy place, was the 7-pronged golden candlestick, the light of which represented the presence of the Holy Spirit's work in the sinner's life. The priests were instructed to keep the lamps continually burning.¹⁵ The golden candlesticks had a Messianic meaning in that Jesus would come into the world so that man could see God and not live in spiritual darkness. Jesus said: 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life,' John 8:12. Jesus also said: "I have come into the world as a light, so that no one who believes in Me should stay in darkness," John 12:46.

Of our own selves, we cannot come to God. It is through the power of the Holy Spirit, working our minds, that we are drawn to the Life-Giver. John 6:44 states that, "No one can come to me unless the Father who has sent me, draws him," John 6:44 and John

¹² The 12 loaves represented the 12 tribes of Israel (NIV).

¹³ John 6:32, 48-50; Matthew 26:26 (NIV).

¹⁴ Leviticus 24:8 (NIV).

¹⁵ Leviticus 24:1-3 (NIV).

6:65. As we submit to God and are transformed, we become representative of the ‘light’ of God. Jesus calls Christians the ‘light of the world’ and command us to ‘let your light shine before men . . .’ Matthew 5:14,16.

Having this knowledge about the sanctuary service enables a pastor/leader to become a truly effective redemptive leader because when a ‘sinner’ seeking redemption comes in pain, failure, brokenness and sorrow, rather than feeling spiritually overwhelmed, with no idea how to minister to this poor soul-- an explanation can be provided of how God separates the sin from the sinner—and how God has made provision to ‘feed’ and ‘sustain’ us. Comfort and hope can be extended with words of explanation about the articles in the holy place of the sanctuary. In brief:

- The altar of incense shows how God *loves* our prayers of confession.
- The table of showbread explains that God is the basis for our very life. Furthermore, His love for mankind was so great that He became our sacrifice on the cross to redeem us from sin. (Just as a sinner sacrificed a lamb in the courtyard!)
- The golden candlesticks represent the work of the Holy Spirit in every person’s mind drawing us to Jesus who is the light of the world. The transformed redemptive leader can comfort a penitent seeker with the knowledge that without the Holy Spirit’s call, they would have no interest in seeking spiritual help.

I believe that the Redemptive Stage of The Redemptive Leadership Model parallels the work of the high priest, once each year, on the Day of Atonement, in the most holy place of the sanctuary. In The Redemptive Leadership Model, the Redemptive

Stage represents the completeness of the spiritual journey when the transformed redemptive leader is living and ministering to others in the freedom of their own redemption. Because they, themselves, are free in Christ, they are able to transmit hope and healing, by God's grace, to others by showing them *how* to come to God through repentance of sin and *how* to be made whole through complete submission to God's will. I have noted in my ministry that often people want to come to God and be 'redeemed' but they do not want to repent of their sins or submit themselves to God—unwilling to pay this 'cost' for redemption.

The earthly sanctuary service provides a great teaching tool for understanding the holiness of God and the fact that *all* sin must be removed from the lives of those who desire to stand before a holy God in heaven.

The Ark of the Covenant was the only article of furniture in this room. It was God's special dwelling place in the midst of His people and where God met with the high priest to transmit messages to the Israelites¹⁶. God appeared in a cloud over the atonement cover.¹⁷

During the Israelites' wanderings in the wilderness, God appeared as a pillar of cloud or fire in and above the Holy of Holies.¹⁸

Within the Ark was a golden jar of manna (Exodus 16:33,34), Aaron's staff that budded (Numbers 17:10), and the two stone tablets of the Ten Commandments (Hebrews 9:3-4).

¹⁶ Exodus 25:22 (NIV).

¹⁷ Leviticus 16:2 (NIV).

¹⁸ Exodus 13:21 (NIV).

- Redemptive leaders will see in the preserved jar of manna a reminder that God will take care of all their needs, at all times, and in all places;
- In Aaron's budding staff, redemptive leaders will find an everlasting warning against murmuring and complaining about the decisions of a Sovereign God, who is to be trusted in all circumstances, whether or not human beings agree;
- In the Ten Commandment Law, written with God's own finger, and placed beneath His mercy seat presence, redemptive leaders will find the eternal, universal law of the government of God, to be obeyed throughout all time, and in all places and circumstances, at the risk of death for disobedience—unless covered by the atoning blood of Jesus Christ.

The Redemptive Stage of The Redemptive Leadership Model corresponds to what happened on the Day of Atonement, the once-a-year high holy day of the sanctuary service when the sanctuary was 'cleansed' and sin was blotted out.¹⁹

Isaiah 43:25: "I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more."

Isaiah 44:22: "I have swept away your offenses like a cloud, your sins like the morning mist. Return to me, for I have redeemed you."

When sins were confessed in the earthly sanctuary service, they were not immediately blotted out. The sin had been removed from the sinner when he confessed it in the courtyard and killed a substitute animal to die in his place. The priest then took some of the substitute animal's blood and transferred the confessed sin to the sanctuary.

¹⁹ Leviticus 16:33,34 (NIV).

The sin had been separated from the sinner without killing him—but now must be removed from the sanctuary.

Permanently removing sin from the sanctuary was the purpose of the Day of Atonement—once each year, the sanctuary was cleansed of all sins that had been transferred to the holy place by a priest.²⁰ In the symbolism of the Day of Atonement, particularly in the sacrifice of the two goats—one symbolic of the coming atoning sacrifice of Jesus Christ and the other representing the death of Satan—God demonstrated His plan for the ultimate eradication of sin and sinners.

The Redemptive Leadership Model, I discovered, closely paralleled God's plan of redemption as given in the types and symbols of the earthly sanctuary service. It is my belief that tying the two together significantly increases the understanding of God's redemptive process of mankind and allows for a smoother 'conceptual' transition between the Old Covenant and the New Covenant as found in the New Testament.

For example, we no longer have to sacrifice an animal so we *ourselves* will not die for our sins. Jesus became our sacrifice and our permanent high priest in the heavenly sanctuary.²¹ He continually makes intercession for us.²² As a result, believers have been redeemed from sin's penalty.²³ They receive forgiveness for their sins,²⁴ and are presented before God's throne as justified, as if they had never sinned.²⁵

Believers, today, may enjoy complete rest and peace in God's amazing love and grace.²⁶ When we come to God we may have assurance that we have started the process of

²⁰ Leviticus 16:15-19 (NIV).

²¹ Hebrews 7:18-22 (NIV).

²² Hebrews 7:25 (NIV).

²³ 1 Peter 1:18,19 (NIV).

²⁴ Ephesians 1:7 (NIV).

²⁵ Romans 5:9 (NIV).

sanctification that is, being made holy like God.²⁷ Christians can praise God for His redemptive love as well as the completed work of atonement that Jesus's death accomplished, once and for all, to assure our salvation.²⁸

Personal Insights

This past two-year study of The Redemptive Leadership Model, as well as all the peripheral concepts from other authors, and a re-studying of the Old Testament sanctuary service and its comparison to the atoning sacrifice of Jesus in the New Testament has completely changed my spiritual life and refocused my spiritual journey. I am walking closer to God, with a willingness to be used by Him that I did not possess before undertaking this class.

Here are some of the beliefs that I have learned and I now firmly believe and have adopted. These beliefs are continuing to shape my teaching, preaching, and daily ministerial practices in the service of Jesus Christ.

Here are the new insights and beliefs originating in the study of the past two years:

- 1) I now realize that my spiritual journey is filled with imperfect, sinful people and that I, like Paul, am the chief of sinful imperfection.
- 2) I have learned that I can find redemption in my brokenness because it was God, in love, who brought the crisis that precipitated the brokenness and caused me to fall sorrowfully at the foot of the cross.
- 3) I no longer believe that I must be perfect—and this is very liberating. I am free to be my own self in harmony with Jesus Christ.

²⁶ Romans 5:1; Colossians 1:20 (NIV).

²⁷ Hebrews 13:12 (NIV).

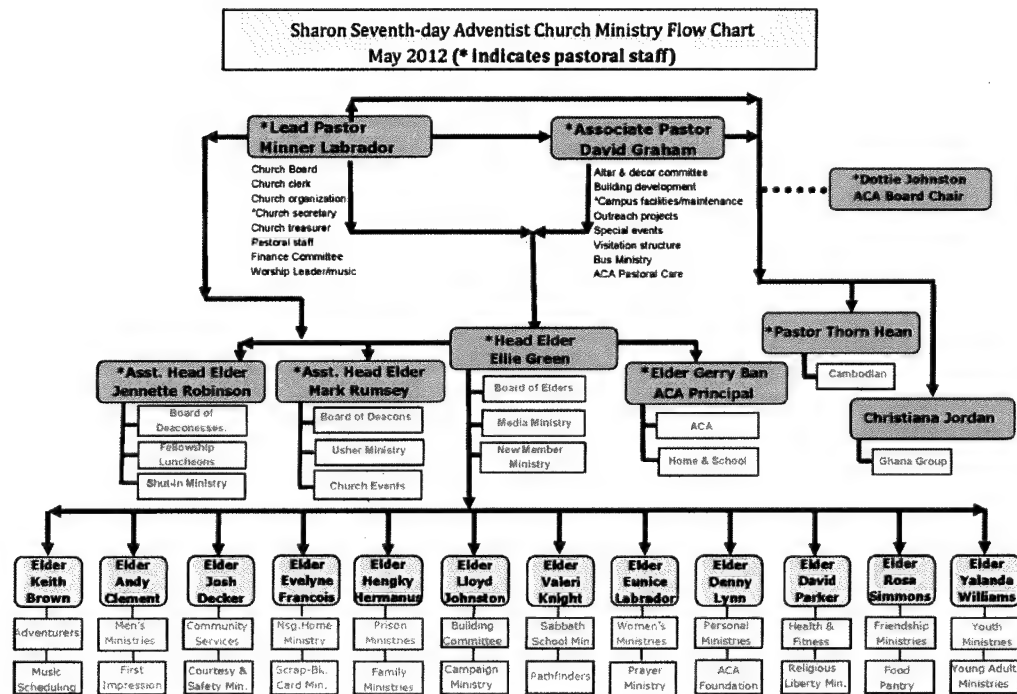
²⁸ Hebrews 9:11-15 (NIV).

- 4) I realize that I am a broken leader, leading broken people to a place of healing and redemption. This means that I do not have to put on a show.
- 5) I once lived by the adage: 'Never let them see you sweat!' I now realize that this is simply a macho way of hiding my Dark Side.
- 6) I now preach that God is the God of the fallen—this makes me the safest preacher in the world—and church the safest place in the world to be.
- 7) The greatest blessing of this past two-year study is that I am free in Christ. I have finally realized that I cannot set people free if I am not *myself* free! I now behave, preach, and practice John 8:36 "If the Son sets you free, you are free indeed!"

The past two years have changed my life! So much so that that my wife and my children have noticed and commented on the difference they see in me. They notice my improved reactions to life's irritations and problems. When I now face a challenge, I no longer lash out in frustration with hasty words and actions. I immediately ask, 'How can I respond in a redemptive way? How, in my own dysfunction, can I respond to this person's dysfunction?'

We serve an awesome God who has taken great pains to demonstrate to mankind how much he loves us, and longs for us to come to Him and confess our sins so that He can forgive us and redeem us from the curse of sin. This is the message that transformed redemptive leaders will share with all around them.

APPENDIX 1: ORANIZATIONAL FLOW CHART



Continuing Education on Leadership Development with Minervino Labrador**Post-Evaluation Form
Redemptive Leadership Seminar January 2015**

Thank you for participating in our survey. Your feedback is important.

1. I am actively engaged in personal leadership development?☐ ☐ ☐ ☐ ☐ ☐ ☐

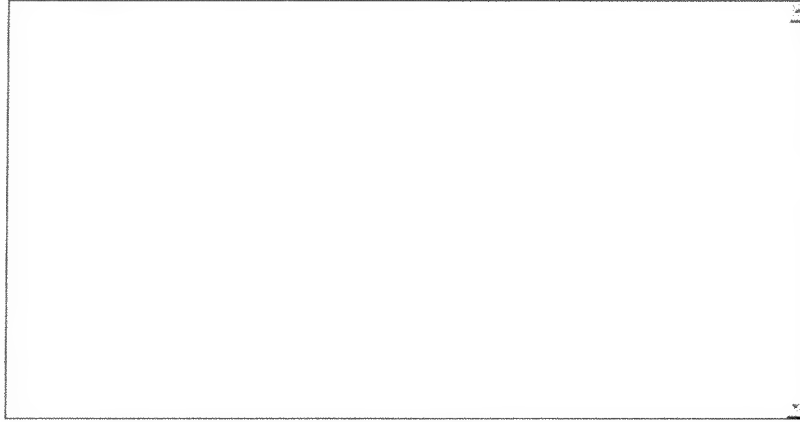
Other (please specify)

2. My past is best forgotten and not discussed.☐ ☐ ☐ ☐ ☐ ☐ ☐

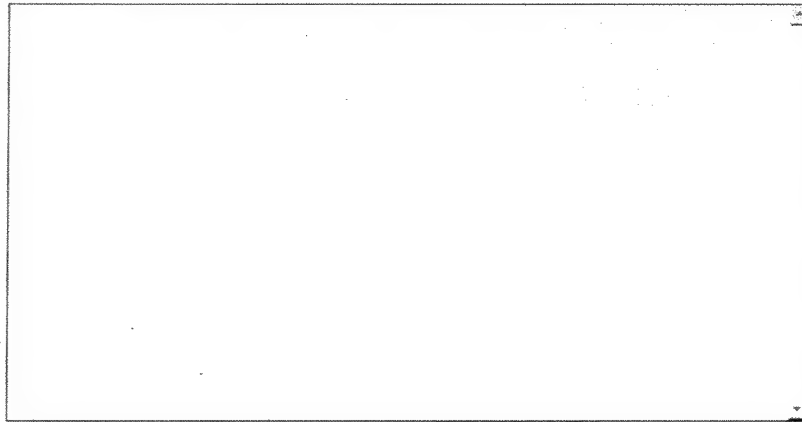
Other (please specify)

Continuing Education on Leadership Development with Minervino Labrador**3. I occasionally inquire from family, colleagues and friends how they view my leadership?**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

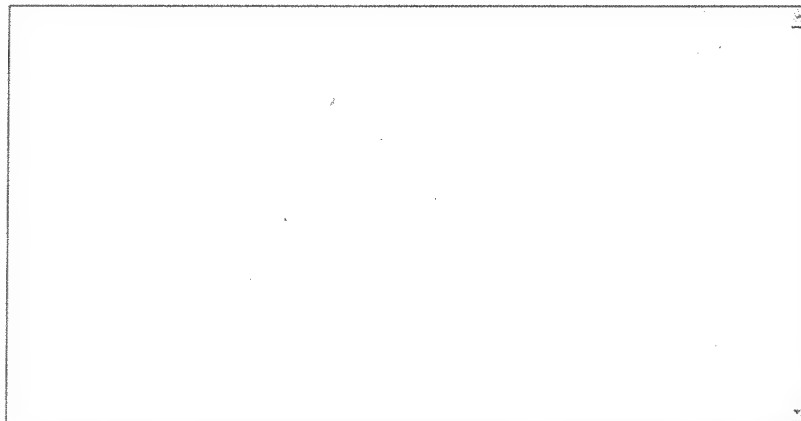
**4. I am profoundly aware of my sphere of influence.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

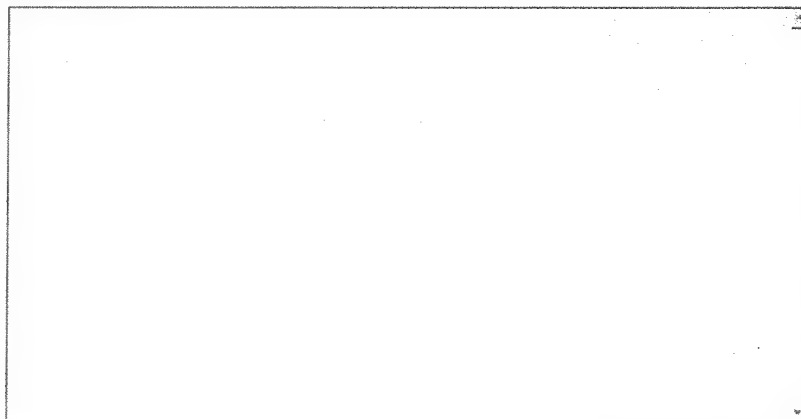


Continuing Education on Leadership Development with Minervino Labrador**5. Conflict is a frustrating part of life.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

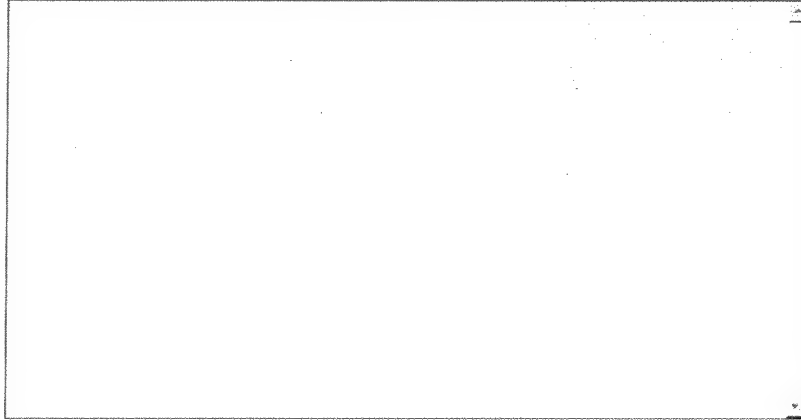
**6. When I have problems in my life I feel they are the cause of forces outside myself.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

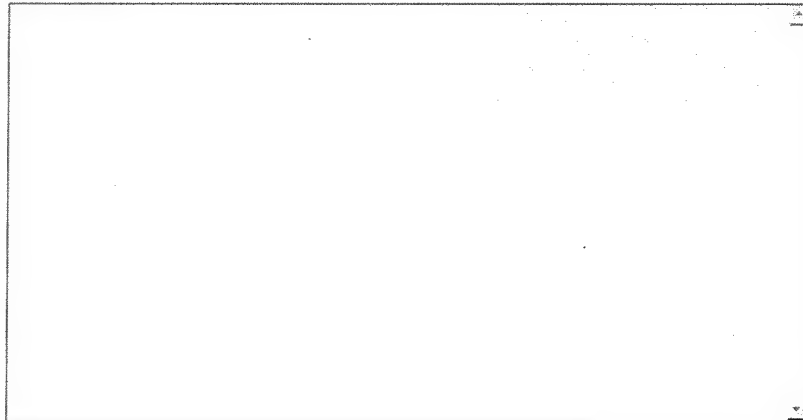


Continuing Education on Leadership Development with Minervino Labrador**7. Trials and suffering have little to do with God.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

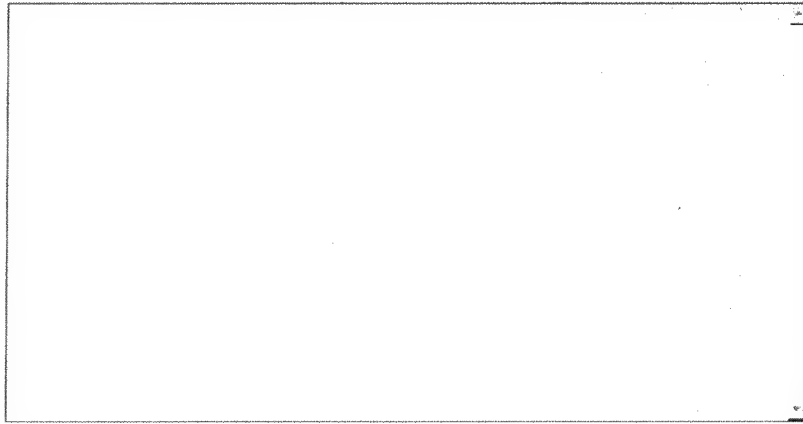
**8. I am fully aware of the reasons that I do the things I do.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

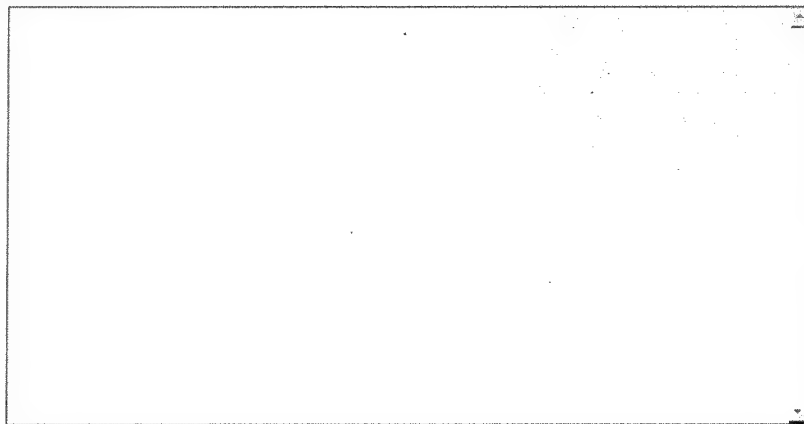


Continuing Education on Leadership Development with Minervino Labrador**9. I am aware of the dark side of my personality.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)

**10. I believe the people in Scripture had greater victory than we witness today.**☐ ☐ ☐ ☐ ☐ ☐ ☐

Other (please specify)



	1. Strongly Disagree 2. Disagree 3. Uncertain 4. Agree 5. Strongly Agree						
1. When I see two key leaders of my organization discreetly talking, I worry that they may be talking about me.	1.	1	2	3	4	5	_____
2. It really bothers me to think about my board or leadership team meeting without me present.	2.	1	2	3	4	5	_____
3. When an associate receives rave reviews for a project or special assignment, I experience intense jealousy rather than joy in the success and recognition he or she is receiving.	3.	1	2	3	4	5	_____
4. I require subordinates and associates within my organization to provide me with detailed reports of their activities.	4.	1	2	3	4	5	_____
5. I struggle when an associate, rather than me, is asked to take on a high profile special assignment or project.	5.	1	2	3	4	5	_____
6. I have few intimate or meaningful relationships within my church or organization and find myself avoiding such relationships.	6.	1	2	3	4	5	_____
7. I insist on absolute loyalty from those who work for me and prohibit staff from criticizing me in anyway.	7.	1	2	3	4	5	_____
8. I often worry that there is a significant faction within my organization that would like to see me leave.	8.	1	2	3	4	5	_____
9. I have probed people for what they know or for special information they may have relation to certain leaders in my organization.	9.	1	2	3	4	5	_____
10. Those I work with often complain about my lack of a healthy sense of humor.	10.	1	2	3	4	5	_____
11. I routinely refer to those I lead as "my people" or "my church" yet I bristle when an associate speaks with the same designation.	11.	1	2	3	4	5	_____
12. I tend to take seriously even lighthearted comments and jokes directed at me, feeling there is probably a seed of truth in them.	12.	1	2	3	4	5	_____
	Total PL _____						

	1. Strongly Disagree 2. Disagree 3. Uncertain 4. Agree 5. Strongly Agree						
1. Fellow leaders in my church frequently question whether my proposed goals and projects are feasible and realistic.	1.	1	2	3	4	5	_____
2. I am obsessed with knowing how others feel about my performance.	2.	1	2	3	4	5	_____
3. I find it difficult to receive criticism of any kind, reacting with anger, anxiety, or even depression when it does come.	3.	1	2	3	4	5	_____
4. At times I find myself thinking, ill show them; they could never make it around here without me, when I experience conflict situations or opposition to my proposal or plans.	4.	1	2	3	4	5	_____
5. In spite of achieving what others would consider significant success, I still find myself dissatisfied and driven to achieve greater things in an effort to feel good about myself.	5.	1	2	3	4	5	_____
6. I am willing to bend rules and press the envelope of acceptable behavior to accomplish my goals.	6.	1	2	3	4	5	_____
7. Deep down I find myself feeling jealous of success and achievements of associates or organizations in my area or field of expertise.	7.	1	2	3	4	5	_____
8. I am often unaware of our unconcerned about the financial pressures my goals and projects place on those I lead, my family, or the organization I serve.	8.	1	2	3	4	5	_____
9. Success or failure in a project has a direct bearing on my self-image and sense of personal worth.	9.	1	2	3	4	5	_____
10. I am highly conscious of how colleagues and those to whom I am accountable regard my accomplishments.	10.	1	2	3	4	5	_____
11. I need to be recognized or on top when meeting with a group of fellow leaders or associates.	11.	1	2	3	4	5	_____
12. I see myself as a nationally known figure at some time in the future or have plans to attain such a position.	12.	1	2	3	4	5	_____
	Total NL _____						

	1. Strongly Disagree 2. Disagree 3. Uncertain 4. Agree 5. Strongly Agree						
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2. It really bothers me to think about my board or leadership team meeting without me present.	2.	1	2	3	4	5	_____
3. When an associate receives rave reviews for a project or special assignment, I experience intense jealousy rather than joy in the success and recognition he or she is receiving.	3.	1	2	3	4	5	_____
4. I require subordinates and associates within my organization to provide me with detailed reports of their activities.	4.	1	2	3	4	5	_____
5. I struggle when an associate, rather than me, is asked to take on a high profile special assignment or project.	5.	1	2	3	4	5	_____
6. I have few intimate or meaningful relationships within my church or organization and find myself avoiding such relationships.	6.	1	2	3	4	5	_____
7. I insist on absolute loyalty from those who work for me and prohibit staff from criticizing me in anyway.	7.	1	2	3	4	5	_____
8. I often worry that there is a significant faction within my organization that would like to see me leave.	8.	1	2	3	4	5	_____
9. I have probed people for what they know or for special information they may have relation to certain leaders in my organization.	9.	1	2	3	4	5	_____
10. Those I work with often complain about my lack of a healthy sense of humor.	10.	1	2	3	4	5	_____
11. I routinely refer to those I lead as "my people" or "my church" yet I bristle when an associate speaks with the same designation.	11.	1	2	3	4	5	_____
12. I tend to take seriously even lighthearted comments and jokes directed at me, feeling there is probably a seed of truth in them.	12.	1	2	3	4	5	_____
	Total PL -----						_____

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2. I am obsessed with knowing how others feel about my performance.	2.	1	2	3	4	5	_____
3. I find it difficult to receive criticism of any kind, reacting with anger, anxiety, or even depression when it does come.	3.	1	2	3	4	5	_____
4. At times I find myself thinking, ill show them; they could never make it around here without me, when I experience conflict situations or opposition to my proposal or plans.	4.	1	2	3	4	5	_____
5. In spite of achieving what others would consider significant success, I still find myself dissatisfied and driven to achieve greater things in an effort to feel good about myself.	5.	1	2	3	4	5	_____
6. I am willing to bend rules and press the envelope of acceptable behavior to accomplish my goals.	6.	1	2	3	4	5	_____
7. Deep down I find myself feeling jealous of success and achievements of associates or organizations in my area or field of expertise.	7.	1	2	3	4	5	_____
8. I am often unaware of our unconcerned about the financial pressures my goals and projects place on those I lead, my family, or the organization I serve.	8.	1	2	3	4	5	_____
9. Success or failure in a project has a direct bearing on my self-image and sense of personal worth.	9.	1	2	3	4	5	_____
10. I am highly conscious of how colleagues and those to whom I am accountable regard my accomplishments.	10.	1	2	3	4	5	_____
11. I need to be recognized or on top when meeting with a group of fellow leaders or associates.	11.	1	2	3	4	5	_____
12. I see myself as a nationally known figure at some time in the future or have plans to attain such a position.	12.	1	2	3	4	5	_____
	Total NL -----						_____

1. Strongly Disagree 2. Disagree 3. Uncertain 4. Agree 5. Strongly Agree


- | | | | | | | | |
|--|-----|---|---|---|---|---|-------|
| 1. When I see two key leaders of my organization discreetly talking, I worry that they may be talking about me. | 1. | 1 | 2 | 3 | 4 | 5 | _____ |
| 2. It really bothers me to think about my board or leadership team meeting without me present. | 2. | 1 | 2 | 3 | 4 | 5 | _____ |
| 3. When an associate receives rave reviews for a project or special assignment, I experience intense jealousy rather than joy in the success and recognition he or she is receiving. | 3. | 1 | 2 | 3 | 4 | 5 | _____ |
| 4. I require subordinates and associates within my organization to provide me with detailed reports of their activities. | 4. | 1 | 2 | 3 | 4 | 5 | _____ |
| 5. I struggle when an associate, rather than me, is asked to take on a high profile special assignment or project. | 5. | 1 | 2 | 3 | 4 | 5 | _____ |
| 6. I have few intimate or meaningful relationships within my church or organization and find myself avoiding such relationships. | 6. | 1 | 2 | 3 | 4 | 5 | _____ |
| 7. I insist on absolute loyalty from those who work for me and prohibit staff from criticizing me in anyway. | 7. | 1 | 2 | 3 | 4 | 5 | _____ |
| 8. I often worry that there is a significant faction within my organization that would like to see me leave. | 8. | 1 | 2 | 3 | 4 | 5 | _____ |
| 9. I have probed people for what they know or for special information they may have relation to certain leaders in my organization. | 9. | 1 | 2 | 3 | 4 | 5 | _____ |
| 10. Those I work with often complain about my lack of a healthy sense of humor. | 10. | 1 | 2 | 3 | 4 | 5 | _____ |
| 11. I routinely refer to those I lead as "my people" or "my church" yet I bristle when an associate speaks with the same designation. | 11. | 1 | 2 | 3 | 4 | 5 | _____ |
| 12. I tend to take seriously even lighthearted comments and jokes directed at me, feeling there is probably a seed of truth in them. | 12. | 1 | 2 | 3 | 4 | 5 | _____ |
| Total PL _____ | | | | | | | |

1. Strongly Disagree 2. Disagree 3. Uncertain 4. Agree 5. Strongly Agree

- | | | | | | | | |
|---|-----|---|---|---|---|---|-------|
| 1. I grew up in a family with one or more substance-dependent people. (alcoholics, drug addicts, food addicts, etc.) | 1. | 1 | 2 | 3 | 4 | 5 | _____ |
| 2. I grew up in a strict, legalistic religious environment that held its members to an unrealistic standard of behavior and discouraged open, honest communication about personal problems and struggles. | 2. | 1 | 2 | 3 | 4 | 5 | _____ |
| 3. I am usually willing to put up with or ignore bizarre, embarrassing, or inappropriate behavior in others. | 3. | 1 | 2 | 3 | 4 | 5 | _____ |
| 4. I often refrain from sharing my opinion in-group setting until I have heard the opinions of others in the group. | 4. | 1 | 2 | 3 | 4 | 5 | _____ |
| 5. I frequently worry about hurting people's feelings by sharing my true feelings and thoughts. | 5. | 1 | 2 | 3 | 4 | 5 | _____ |
| 6. I often feel responsible for problems I did not create. | 6. | 1 | 2 | 3 | 4 | 5 | _____ |
| 7. I find it difficult to sleep because I worry about someone else's problem or behavior. | 7. | 1 | 2 | 3 | 4 | 5 | _____ |
| 8. I find myself frequently overcommitted and feel my life is out of control. | 8. | 1 | 2 | 3 | 4 | 5 | _____ |
| 9. I find it extremely difficult to say no to people even when I know that saying yes will result in difficulty for my family or me. | 9. | 1 | 2 | 3 | 4 | 5 | _____ |
| 10. I constantly feel a sense of guilt but have difficulty identifying its source. | 10. | 1 | 2 | 3 | 4 | 5 | _____ |
| 11. I feel like I never measure up to those around me and have self-deprecating thoughts. | 11. | 1 | 2 | 3 | 4 | 5 | _____ |
| 12. When I receive compliments from others, I find it difficult to simply accept them without making qualifying statements. | 12. | 1 | 2 | 3 | 4 | 5 | _____ |
| Total CDL _____ | | | | | | | |

	1. Strongly Disagree 2. Disagree 3. Uncertain 4. Agree 5. Strongly Agree						
1. I find myself resisting standards and procedures for formal review of my performance.	1.	1	2	3	4	5	_____
2. It is common for me to procrastinate on major projects that I must do.	2.	1	2	3	4	5	_____
3. I regularly resist others ideas that could translate into increased performance or responsibilities for me.	3.	1	2	3	4	5	_____
4. I find myself constantly performing beneath my capabilities.	4.	1	2	3	4	5	_____
5. I experience periodic but regular outbursts of anger and frustration that are just within the bounds of what is considered acceptable behavior.	5.	1	2	3	4	5	_____
6. Occasionally I intentionally forget suggested projects.	6.	1	2	3	4	5	_____
7. Sometimes I give others the silent treatment as an expression of my anger.	7.	1	2	3	4	5	_____
8. I find myself telling others that nothing is bothering me when in reality I am seething inside.	8.	1	2	3	4	5	_____
9. I tend to be generally pessimistic and feel negative about my future.	9.	1	2	3	4	5	_____
10. Others have expressed to me that I make them feel uncomfortable.	10.	1	2	3	4	5	_____
11. Strategic planning and goal setting are difficult for me and I resist such exercises.	11.	1	2	3	4	5	_____
12. Sometimes I catch myself trying to manipulate others in-group settings by venting my anger and emotions when facing initiatives I do not support.	12.	1	2	3	4	5	_____
Total PAL							_____

APPENDIX 3: CHARLOTTE SHARON PPT. PRESENTATIONS



Redemptive Leadership
Part I

Presented by Minner Labrader Jr.
Vice President and Church Ministries Director
Southwestern Union Conference of Seventh-day Adventist

1. *What has been your best experience of good leadership and what made it so?*
2. *If you had a metaphor for leadership what would it be?*
3. *Given what you have stated, how would you define "Leadership?"*

Definition of Leadership:

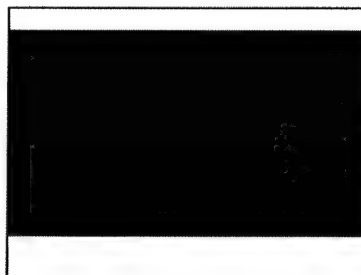
- "A lifetime of God's Lessons" Dr. R. Clinton
- "The essence of leadership is the desire to serve one another and to serve something beyond ourselves." Dr. R. Greenleaf
- "Leadership is influencing others. When one life touches another- in a family, community, organization or culture- the effect is called influence." Bill Thrall

Definition of Leadership:

- "A leader is someone who effectively motivates, mobilizes resources, and directs people toward the fulfillment of a jointly embraced vision." Dr. George Barna
- "Leadership is influencing others to release their redemptive potential in fulfilling their purpose under God." Dr. H. Powers

Definition of Redemption:
<http://biblehub.com/greek/629.htm>

- Signifies to redeem by paying the price for another,
- Exodus 21:8; Zephaniah 3:1
- Deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin
- Romans 3:24; Ephesians 1:7; Colossians 1:14



- What kind of person was the restaurant owner?
- How was he a redemptive leader?
- What does it take to forgive a guilty person?
- How do you love an unlovable person?

What I propose ...

1. Redemptive Leaders lead from their being not their doing
2. Redemptive Leaders understand their own journey and help others through
3. Redemptive Leaders know their strengths and weaknesses
4. Redemptive Leaders create a redemptive culture in their organization
5. Redemptive leaders set others free into their God ordained purpose and calling

What we will discover...

- 1 All Redemptive Leaders in Scripture went through similar experiences- pain, disappointment, etc.
- 2 By understanding the natural maturation process of leadership we may more firmly embrace our own God ordained calling and purpose
- 3 By understanding dangers and risks in the journey of Redemptive Leader we will be better alert to dangers and have greater peace

There is a process... phases



Mark 4:26-29



"...until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children ... tossed here and there by waves, but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ."

Ephesians 4:13-15

" milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil."

Hebrews 5:12-14

" veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."

2 Corinthians 3:12-18

Components of Redemptive Leadership

1. Competency
2. Principle
3. Character
4. Transformational
5. Redemptive

Competency

- *Skills + Experience.*
- *Education, qualifications, knowledge*
- *Impart confidence to the follower.*

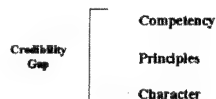
Principle

- Underlying truths which transcend situations.
- "conduct that are proven to have enduring permanent value." *Steven Covey*
- Principle based – impart understanding.

Principle

- The risk-
- A modernistic approach that there are linear answers to all our problems. Principles... if we simply follow certain steps the final results will be the same.

Credibility is Generally Found Here:



The next two levels affect the true heart of the leader and their ability to impact transformationally and redemptive

Character

- What do we mean by the term character ?
- "Why is it so important in leadership?"
- "Proven Character" Romans 5:3
 "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope."

Character

- Engraved
- Distinctive mark or imprint on the soul
- Mark left by the tool
- The deep structures of who we are that have been shaped by our life experiences
- Involves both our pluses & minus, our strengths & vulnerabilities
- Involves identifying & facing our shadows and dark side of our personality

"It is necessary for you to watch for the weak points in your character, to restrain wrong tendencies, and to strengthen and develop noble faculties that have not been properly exercised. The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self, but many of the world will be able to appreciate the result of these efforts. They will see Christ revealed in your daily life. You will be a living epistle, known and read of all men, and will possess a symmetrical character, nobly developed."

Lift Him Up, page 213

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The deep development of Character
Reveals the Dark Side of our humanity
and leadership

"Honesty is telling others
the truth,
Integrity is telling
ourselves the truth."

Bill Thrall

"The less you meditate upon Christ and His matchless love and the less you are assimilated to His image, the better will you appear in your own eyes, and the more self-confidence and self-complacency will you possess. A correct knowledge of Christ, a constant looking unto the Author and Finisher of our faith, will give you such a view of the character of a true Christian that you cannot fail to make a right estimate of your own life and character in contrast with those of the great Exemplar...."

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The deep development of Character
Reveals the Dark Side of our humanity
and leadership

"The heart of leadership is
not in mastering the
'how-to do's, but in being
mastered by the amazing
grace of God." *Leighton Ford*

- We are created in the image of God
- Marked by the Creator
- Psalm 62:11-12
- Strength and Mercy

"many leaders are gifted with great strength, but choose to ignore tenderness. Too often leaders are unwilling to be tender because it appears to lessen their authority or control over others. Other leaders are far more tender than strong and carefully avoid conflict with their colleagues or senior leaders. We all tend to champion one element of God's character and to excuse ourselves for ignoring or denying the other." Allander 24

• Psalm 62:11-12

- Strength and Mercy

• We are married-

- Adam and Eve

- hide, deny, blame

• We are a new creation in Christ

- II Corinthians 5:13-20

Transformational

• 2 Corinthians 3:12-18

- Metamorphosis - Change into another form. Emphasis on inward change.

- To change radically in inner character, condition or nature.

Transformational Leaders;

- Focus on heart change, or deep change in themselves, their followers and the organization.

- Focus on facilitating the development of followers to fulfill their potential.

- Understand that meaningful and lasting change occurs from the inside out.

- Transformational - impart healing

Redemptive

- Redemption involves the notion of purchasing, ransoming, rescuing and "tearing loose" a person who is in bondage

- There is deliverance from a curse or burden and the idea of setting free to live fully

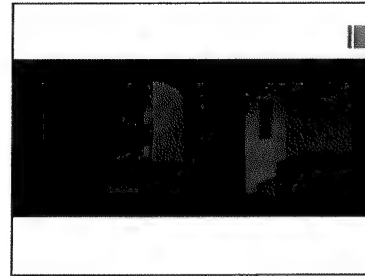
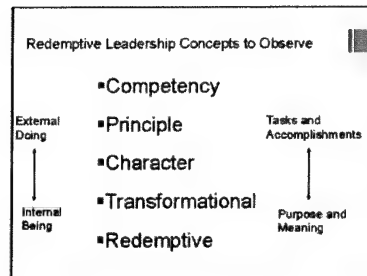
- "The aim of redemption can only be to bring men to the fullest use and enjoyment of who they are." Francis Connell

Redemptive

- Influencing those whom we touch to significantly experience God's redemptive power in their lives so that they may be unleashed to live life to their full potential.

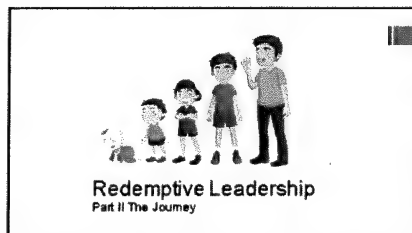
- Redemptive leaders guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and tragedies. They, then, are powerfully able to speak hope and healing, by God's grace, into the hearts of others.

- Redemptive - Impart Hope

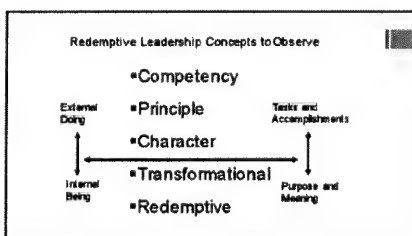


▪How would you have handled this situation?

▪How does this scene reveal a Redemptive Leadership moment?

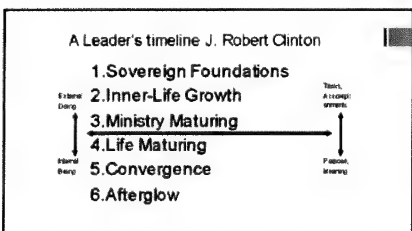


"All leaders are constantly being trained by God, but not all leaders learn from the training... As a leader, you should recognize that God is continually developing you over a lifetime. His top priority is to conform you to the image of Christ for ministry with spiritual authority. Enduring fruitfulness flows out of being."
Clinton pg. 90



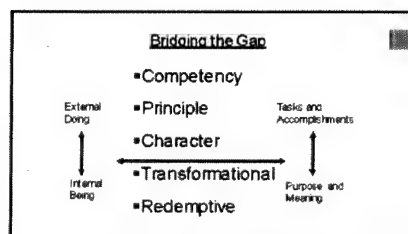
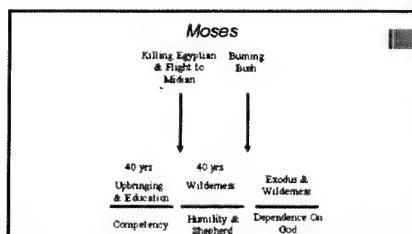
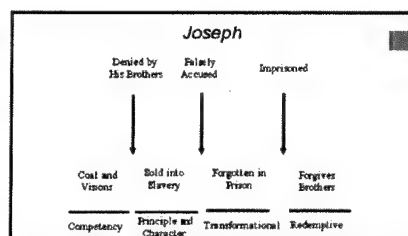
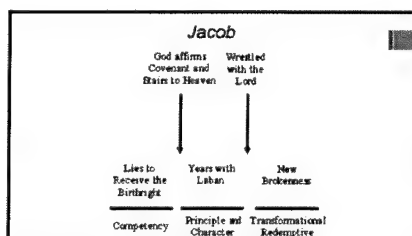
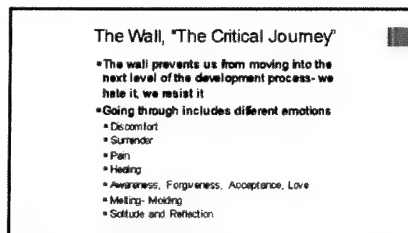
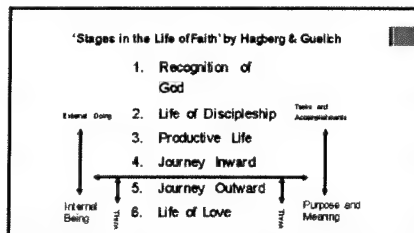
A Leader's timeline J. Robert Clinton

- 1.Sovereign Foundations
- 2.Inner-Life Growth
- 3.Ministry Maturing
- 4.Life Maturing
- 5.Convergence
- 6.Afterglow



'Stages in the Life of Faith' by Hagberg & Guelich

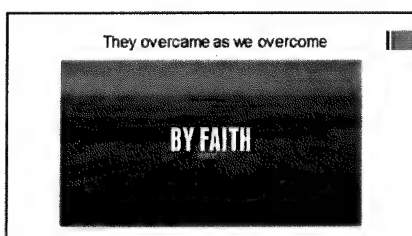
1. Recognition of God
2. Life of Discipleship
3. Productive Life
4. Journey Inward
5. Journey Outward
6. Life of Love





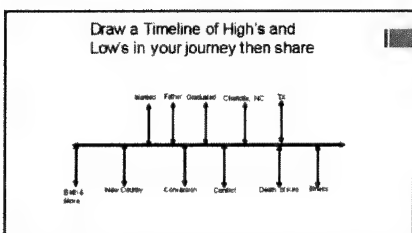
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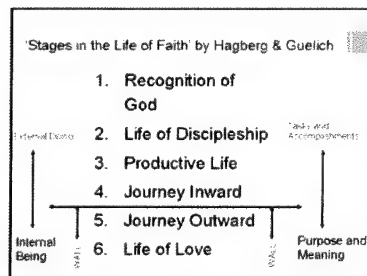
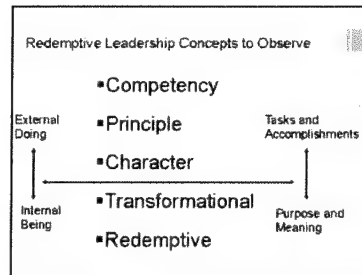
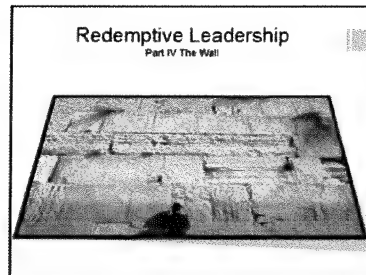
- All had a Dark Side
- All had an imperfect setting
- All made mistakes
- All sinned
- All had a history
- All found grace
- All embraced grace
- All reached a place of transformation
- All reached a place of complete redemption



Where and how does God molds us?

- Caves
- Deserts
- Valley
- Fire
- Trial
- Closet





Getting to the next level...

"For most of us the Wall appears through a crisis that turns our world upside down. It comes, perhaps, through a divorce, a job loss, the death of a close friend or family member, a cancer diagnosis, a disillusioning church experience, a betrayal, a shattered dream, a wayward child, a car accident, an inability to get pregnant, a deep desire to marry that remains unfulfilled, a dryness or loss of joy in our relationship with God. We question ourselves, God, the church. We discover for the first time that our faith does not appear to work." Scazzero pg. 121

Getting to the next level...

"God is purging the soul, annihilating it, emptying it or consuming in it all the affections and imperfect habits which it has contracted its whole life. God powerfully invades us when we persevere patiently through this suffering. Our great temptation is to go backwards, but if we remain still, listening for his voice, God will insert something of himself into our character that will mark the rest of our journey with him." Scazzero pg. 124

What are some ways that we succumb to temptation and go backwards during our trials and discouragements?

"Our culture routinely interprets losses as alien invasions that interrupt our 'normal' lives. We numb our pain through denial, blaming, rationalizations, addictions, and avoidance. We search for spiritual shortcuts around our wounds... Yet we all face deaths within our lives. The choice is whether these deaths will be terminal (crushing our spirit and our lives) or open us up to the new possibilities and depths of transformation in Christ." *Scazzero 136*

4 steps that help us through 'the wall' into a transformational redemptive life ...

1. Awareness

Recognize the real emotions- when ignored we leak through in soft ways such as passive aggressive behavior, showing up late, little care for others, sarcastic remarks, nasty tone of voice, intimidation or the silent treatment to others.

2. Forgiveness

- Forgive Yourself
- Recognize our Brokenness
- Mark 14:66-72
- Forgive Others

3. Acceptance of the gift of limits

- Physical limits
- Family of Origin
- Intellectual Capacity
- Talents and gifts ...

3. Acceptance of the gift of limits

- Raw material
- Time
- Work and relationship realities
- John the Baptist in John 3:27
- Jesus in John 19:11
- It's all God's
- If it's all His and He takes it?
- Pure Grace

Climbing the Ladder of Humility

8. Transformation into the love of God
7. Speaking less
6. Deeply aware of being 'chief of sinners'
5. Radical honesty about our faults- weaknesses
4. Patience to accept the difficulty of others
3. Willing to subject ourselves to the will of others
2. Doing God's will- not own or will of others
1. Fear of God and Mindfulness of Him

4. Emergence

- What happened inside affects the outside
- Move into new service
- Emerge into the life of Christ

"HE IS NO FOOL WHO
GIVES WHAT HE
CANNOT KEEP TO GAIN
THAT WHICH HE
CANNOT LOSE."
-JIM ELLIOT



Life on the other side...

- Greater level and awareness of brokenness- *God of the broken*
- A Greater appreciation for the Mysteries of God
- Greater ability to wait for God
- Greater Detachment

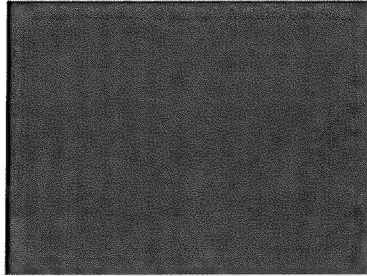
Transformed into the love of God

"Here there is no haughtiness, no sarcasm, no put downs, no airs of importance. We are able to embrace our limits and those of others. We are fully aware of how fragile we are under no illusions. We are at home with ourselves and content to rely on the mercy of God. Everything is a gift." *Scanzare pg. 150*

John 12:24-25

"Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life."

- "Resurrection only comes out of death- real death. Our losses are real. And so is our God, the living God."



"What shall we say about such wonderful things as these? If God is for us, who can ever be against us? Since he did not spare even his own Son but gave him up for us all, won't he also give us everything else? Who dares accuse us whom God has chosen for his own?"

No one—for God himself has given us right standing with himself. Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, pleading for us...

...Can anything ever separate us from Christ's love? Does it mean he no longer loves us if we have trouble or calamity, or are persecuted, or hungry, or destitute, or in danger, or threatened with death?

As the Scriptures say, "For your sake we are killed every day; we are being slaughtered like sheep." No, despite all these things, overwhelming victory is ours through Christ, who loved us...

...And I am convinced that nothing can ever separate us from God's love. Neither death nor life, neither angels nor demons, neither our fears for today nor our worries about tomorrow—not even the powers of hell can separate us from God's love.

...No power in the sky above or in the earth below—indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord."

Rom 8:31-31 NLT

My prayer...

"The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit. The person with the Spirit makes judgments about all things, but such a person is not subject to merely human judgments, for, 'Who has known the mind of the Lord so as to instruct him?' But we have the mind of Christ." 1 Corinthians 2:14-16

My prayer...

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me." Galatians 2:20

My summary for Redemptive Leaders

- Daily embrace your redemption truth
- Value your narrative
 - Brokenness, Weakness, Dark Side
- Assimilate yourself into all God has done, provided and given for you
- Don't run from 'The Wall,' but get through
- Extend grace that you have to others
- Eyes on the Lord
- Leadership flows from our 'being'



Redemptive People are
Redemptive Leaders

APPENDIX 4: ARKANSAS/LOUISIANA PASTORS PPT. PRESENTATION



Redemptive Leadership

Presented by Minner Lebrador, Jr.
Vice President and Church Ministries Director
Southwestern Union Conference of Seventh-day Adventists

Redemptive Leaders...

1. Redemptive Leaders lead from their being not their doing
2. Redemptive Leaders understand their own journey and help others through
3. Redemptive Leaders know and manage their strengths and weaknesses
4. Redemptive Leaders create a redemptive culture in their organization
5. Redemptive leaders understand the difference between secular leadership and redemptive leadership

Redemptive Leaders...

6. Redemptive Leaders, in Scripture, went through similar experiences- pain, disappointment, etc.
7. By understanding dangers and risks in the journey of Redemptive Leader we will be better alert to dangers and have greater peace

1. *What has been your best experience of good leadership and what made it so?*
2. *If you had a metaphor for leadership what would it be?*

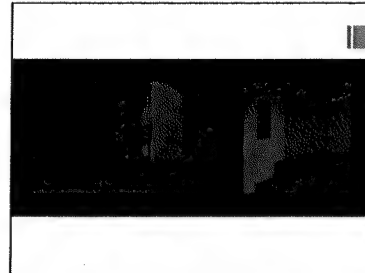
Definitions of Leadership:

- "A lifetime of God's Lessons" Dr. R. Clinton
- "The essence of leadership is the desire to serve one another and to serve something beyond ourselves." Dr. R. Greenleaf
- "Leadership is influencing others. When one life touches another- in a family, community, organization or culture- the effect is called influence." Bill Thrall

Definitions of Leadership:

- "A leader is someone who effectively motivates, mobilizes resources, and directs people toward the fulfillment of a jointly embraced vision." Dr. George Barna
- "Leadership is influencing others to release their redemptive potential in fulfilling their purpose under God." Dr. H. Powers

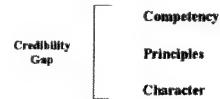
How would you
handle this
situation?



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•Psalm 62:11-12

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Examine- dokimazo- to test or scrutinize that a thing is genuine

"A man ought to examine himself before he eats of the bread and drinks of the cup."

1 Corinthians 11:28

"Examine yourselves..." (*dokimazo- to test- prove*)

2 Corinthians 13:5

"But each one must examine his own work."

Galatians 6:4

•The Holy Spirit is an active part in this evaluation process

•This examination is a catalyst for transformation

•Other people play a key role in helping us evaluate ourselves

•Spiritual development- moving toward the person and character of Christ- this is the ultimate focus of any examination

Hebrews 11 Honor Roll of Faith

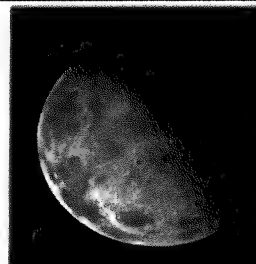
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- All made mistakes
- All sinned
- All had a history
- All found grace
- All embraced grace
- All reached a place of transformation
- All reached a place of complete redemption

"We ALL have a Dark Side"

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15

Danger at the Dark Side

"When leaders refuse to take that inward journey to explore and resolve the inner-life issues... the result is almost always an explosion that spews its deadly shrapnel into the lives of others... It can cause them to make unwise, risky, and even bizarre decisions that have the potential to harm." Rima 47



Dark Side

- That part of our personality that we deny and has the potential to harm ourselves and others
- It is often the mirror image of our strengths and is usually related to our developmental issues and/or wounds and unmet needs

Dark Side

- The inner urges, compulsions and dysfunctions of our personality that often go unexamined or unknown
- Comes from fallen human nature
 - Galatians 5:19-21
- Grows through our Narrative

Dark Side

- Often a result of our family background and experiences

"The temper, the personal peculiarities, the habits from which character is developed—everything practiced in the home will reveal itself in all the associations of life. The inclinations followed will work out in thoughts, in words, in acts of the same character." T6 page 174

"The great majority of conflicts in leadership are the result of the leaders' own sensibilities being offended, his ideas as being rejected, his being outperformed by a staff member or not receiving the attention and respect he feels he deserves, and various petty issues. These often become areas of conflict because they touch some raw nerve within the leader's dark side." McIntosh & Rima 152

Three Raw Ingredients of the Dark Side

- Pride
 - Proverbs 16:18-19
 - Humility and Victory
 - Christian Leaders feel they don't have this
 - Counter in Philippians 2:5-8

Raw Ingredients of the Dark Side

- Selfish Ambition
 - James 3:14,16
 - Mark 10:35-37 "Grant that we may sit with you"
 - Counter in Philippians 2:3-4

Raw Ingredients of the Dark Side

- Self Deception and Wrong Motives
 - Jeremiah 17:9
 - Mark 7:21-22
 - Counter in Psalm 51
 - Counter in Hebrews 4:12-13



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The fitting up for your work is a life business, a daily, laborious, hand-to-hand struggle with established habits, inclinations, and hereditary tendencies. It requires a constant, earnest, and vigilant effort to watch and control self, to keep Jesus prominent and self out of sight." *Lift Him Up*, page 213

Creation and Feeders of the Dark Side

- Emotional and developmental needs
- Traumatic Experiences
- Existential Debt

Drive of the Dark Side

- Vague sense of ambition
- Profound need to be approved
- Feeling of inadequacy
- Need to be in absolute control
- Tendency toward perfection

Discovering our Dark Side

1. The Compulsive Leader
2. The Narcissistic Leader
3. The Paranoid Leader
4. The Codependent Leader
5. The Passive Aggressive Leader

Discovering our Dark Side

1. The Compulsive Leader
 - Excellence in ministry-perfectionist
 - Judgmental
 - Church is an extension of self so flaws are personal

Discovering our Dark Side

1. The Compulsive Leader
 - Control is extremely important
 - Outbursts of anger and quickly apologize
 - Moses

Discovering our Dark Side

2. The Narcissistic Leader
 - Need for admiration and acclaim
 - Overinflated sense of importance
 - Ambitious
 - Self absorption

Discovering our Dark Side

2. The Narcissistic Leader

- Feelings of Inferiority
- Church needs me
- Don't enjoy their success
- Begin new projects often
- Solomon

Discovering our Dark Side

3. The Paranoid Leader

- Savvy, intelligent, but insecure- never at rest-
- Overreact to mildest form of criticism
- Rigid structures for control

Discovering our Dark Side

3. The Paranoid Leader

- When board member angry, immediately takes it personal and as a threat
- "Board will not meet without me present."
- Richard Nixon
- King Saul

Discovering our Dark Side

4. The Codependent Leader

- Very strict religious groups hold unrealistic standards resulting in sense of failure and self-blame
- Often takes responsibility for wrong behaviors of others
- Avoids confrontation- seen as peacemakers, people pleasers

Discovering our Dark Side

4. The Codependent Leader

- Trouble saying no, overcommitted
- At the heart is a repressed and frustrated person who has trouble giving full, honest expression to emotions or problems
- Bill Clinton
- Samson

Discovering our Dark Side

5. The Passive Aggressive Leader

- Stubborn, forgetful and intentionally inefficient
- Do not like evaluations or goals set
- Surface seem happy and compliant
- Controlling through short bursts of sadness or anger

Discovering our Dark Side

5. The Passive Aggressive Leader

- Fear success, it may lead to expectations
- Their ranting halts progress
- Complain about boards, others for lack of progress
- Anger and resentment
- Jonah

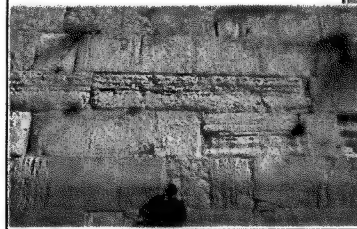
Redeeming your 'Dark Side'

1. Acknowledge you have it
2. Examine and redeem the past
3. Resist the poison of expectations
4. Practice progressive self knowledge
5. Understand your identity in Christ

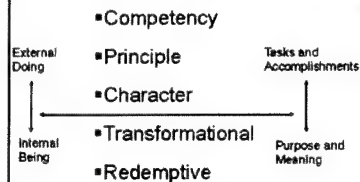
The deep development of Character
Reveals the Dark Side of our humanity
and leadership

"The heart of leadership is
not in mastering the
'how-to do's', but in being
mastered by the amazing
grace of God." *Leighton Ford*

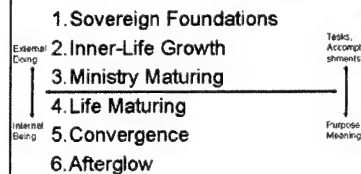
Redemptive Leadership "The Wall"

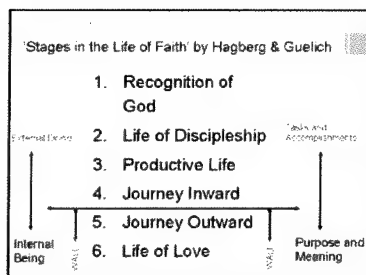


Redemptive Leadership Concepts to Observe



A Leader's timeline J. Robert Clinton





The Wall, "The Critical Journey"

- The wall prevents us from moving into the next level of the development process- we hate it, we resist it
- Going through includes different emotions
 - Discomfort
 - Surrender
 - Pain
 - Healing
 - Awareness, Forgiveness, Acceptance, Love
 - Melting- Molding
 - Solitude and Reflection

Where and how does God molds us?

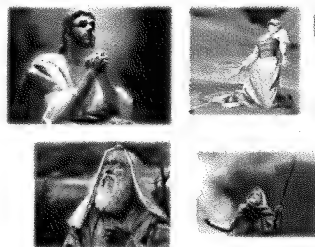
- Caves
- Deserts
- Valley
- Fire
- Trial
- Closet

Getting to the next level...

"For most of us the Wall appears through a crisis that turns our world upside down. It comes, perhaps, through a divorce, a job loss, the death of a close friend or family member, a cancer diagnosis, a disillusioning church experience, a betrayal, a shattered dream, a wayward child, a car accident, an inability to get pregnant, a deep desire to marry that remains unfulfilled, a dryness or loss of joy in our relationship with God. We question ourselves, God, the church. We discover for the first time that our faith does not appear to work." Scazzero pg. 121

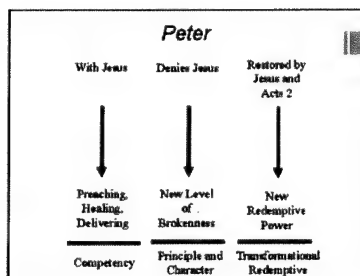
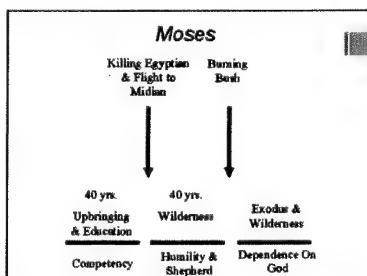
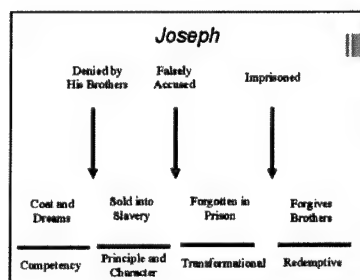
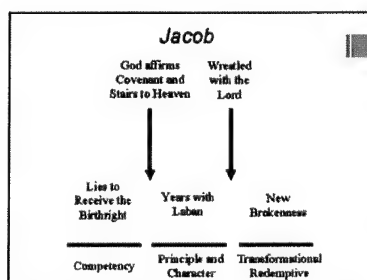
Getting to the next level...

"God is purging the soul, annihilating it, emptying it or consuming in it all the affections and imperfect habits which it has contracted its whole life. . . God powerfully invades us when we persevere patiently through this suffering. Our great temptation is to go backwards, but if we remain still, listening for his voice, God will insert something of himself into our character that will mark the rest of our journey with him." Scazzero pg. 124



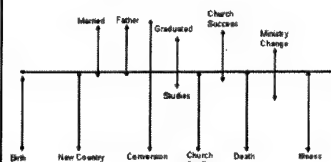
What are some ways that we succumb to temptation and go backwards during our trials and discouragements?

"Our culture routinely interprets losses as alien invasions that interrupt our 'normal' lives. We numb our pain through denial, blaming, rationalizations, addictions, and avoidance. We search for spiritual shortcuts around our wounds... Yet we all face deaths within our lives. The choice is whether these deaths will be terminal (crushing our spirit and our lives) or open us up to the new possibilities and depths of transformation in Christ." *Scazzero 136*

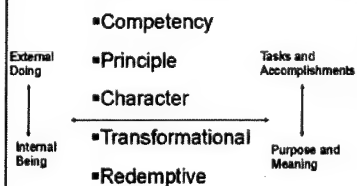


"All leaders are constantly being trained by God, but not all leaders learn from the training... As a leader, you should recognize that God is continually developing you over a lifetime. His top priority is to conform you to the image of Christ for ministry with spiritual authority. Enduring fruitfulness flows out of being."
Clinton pg. 90

Draw a Timeline of High's and Low's in your journey



Bridging the Gap



4 steps that help us through 'the wall' into a transformational redemptive life ...

1. Awareness

Recognize the real emotions- when ignored we leak through in soft ways such as passive aggressive behavior, showing up late, little care for others, sarcastic remarks, nasty tone of voice, intimidation or the silent treatment to others.

2. Forgiveness

- Forgive Yourself
- Recognize our Brokenness
- Mark 14:66-72
- Forgive Others

3. Acceptance of the gift of limits

- Physical limits
- Family of Origin
- Intellectual Capacity
- Talents and gifts ...

3. Acceptance of the gift of limits

- Raw material
- Time
- Work and relationship realities
- John the Baptist in John 3:27
- Jesus in John 19:11
- It's all God's
- If it's all His and He takes it?
- Pure Grace

Climbing the Ladder of Humility

8. Transformation into the love of God
7. Speaking less
6. Deeply aware of being 'chief of sinners'
5. Radical honesty about our faults- weaknesses
4. Patience to accept the difficulty of others
3. Willing to subject ourselves to the will of others
2. Doing God's will- not own or will of others
1. Fear of God and Mindfulness of Him

4. Emergence

- What happened inside affects the outside
- Move into new service
- Emerge into the life of Christ

Transformational

- 2 Corinthians 3:12-18
- Metamorphosis - Change into another form. Emphasis on inward change.
- To change radically in inner character, condition or nature.

Transformational Leaders;

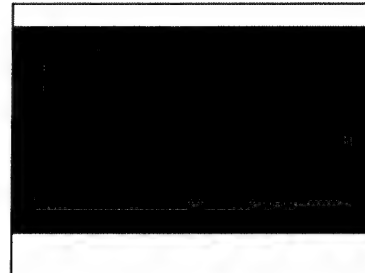
- Focus on heart change, or deep change in themselves, their followers and the organization.
- Focus on facilitating the development of followers to fulfill their potential.
- Understand that meaningful and lasting change occurs from the inside out.
- Transformational – impart healing

Transformed into the love of God

"Here there is no haughtiness, no sarcasm, no put downs, no airs of importance. We are able to embrace our limits and those of others. We are fully aware of how fragile we are under no illusions. We are at home with ourselves and content to rely on the mercy of God. Everything is a gift." Scazzero pg 150

Definition of Redemption:
<http://BibleHub.com/greek429.htm>

- Signifies to redeem by paying the price for another, *λύτρον*
- Exodus 21:8; Zephaniah 3:1
- Deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin
- Romans 3:24; Ephesians 1:7; Colossians 1:14



- What kind of person was the restaurant owner?
- How was he a redemptive leader?
- What does it take to forgive a guilty person?
- How do you love an unlovable person?

Redemptive

- Redemption involves the notion of purchasing, ransoming, rescuing and "tearing loose" a person who is in bondage
- There is deliverance from a curse or burden and the idea of setting free to live fully
- "The aim of redemption can only be to bring men to the fullest use and enjoyment of who they are."
Francis Connel

Redemptive

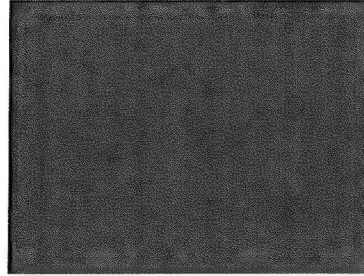
- Influencing those whom we touch to significantly experience God's redemptive power in their lives so that they may be unleashed to live life to their full potential.
- Redemptive leaders guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and tragedies. They, then, are powerfully able to speak hope and healing, by God's grace, into the hearts of others.
- Redemptive – impart Hope

Life on the other side...

- Greater level and awareness of brokenness- *God of the broken*
- A Greater appreciation for the Mysteries of God
- Greater ability to wait for God
- Greater Detachment

My summary for Redemptive Leaders

- Daily embrace your redemption truth
- Value your narrative
 - Brokenness, Weakness, Dark Side
- Leadership flows from our 'being'
- Recognize Shadows and Dark Side
- Don't run from 'The Wall,' but get through
- Extend grace that you have to others
- Eyes on the Lord
- Love of God drives us 2 Cor. 5:14



APPENDIX 5: MBTI TEST RESULTS FOR MINERVINO LABRADOR JR.

MYERS-BRIGGS TYPE INDICATOR®

STEP II™

Profile



MINERVINO LABRADOR JR.

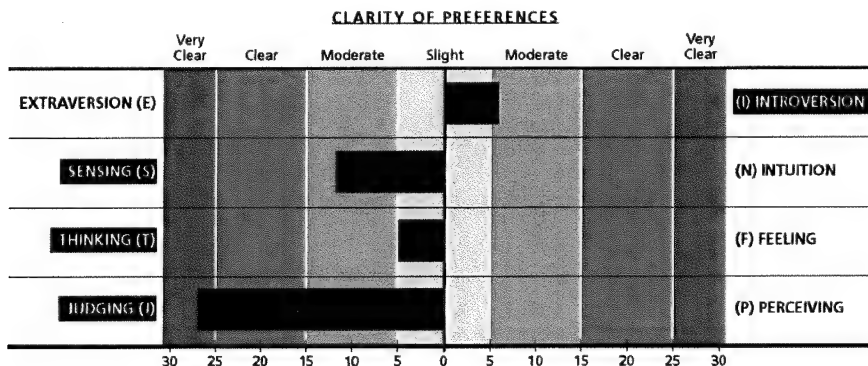
REPORTED TYPE: ISTJ

MAY 18, 2011

This Profile gives you information about your personality type based on your answers to the MBTI® Form Q instrument. It first indicates your Step I™ results—your reported four-letter type. Next it shows your Step II™ results—your expression of five facets of each of the four type dichotomies.

Your Step I™ Results

ISTJs tend to be serious, quiet, thorough, and dependable. They see to it that everything is well organized and accurate. They are practical, orderly, matter-of-fact, logical, and realistic. ISTJs take responsibility, notice what needs to be done, and follow through steadily, regardless of protests or distractions.

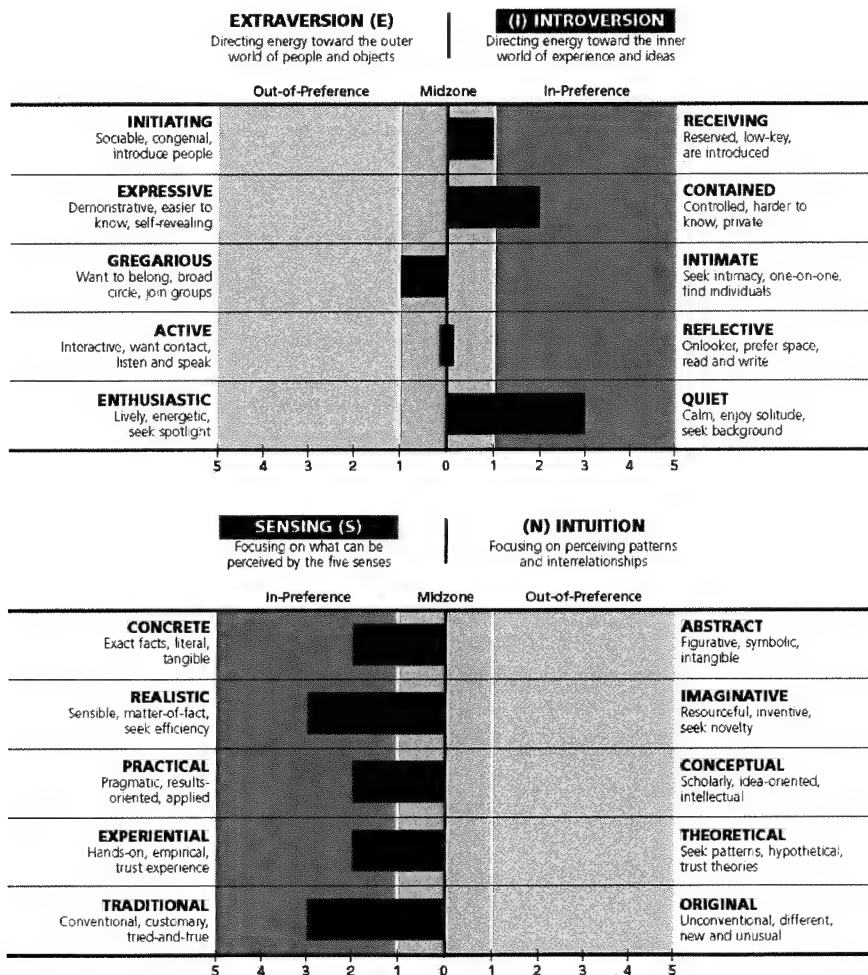


The length of the bars on the graph shows how consistently you chose one preference pole over the other. The longer the bar, the more often your answers indicated that pole, and the more likely it is that the instrument has accurately reflected your preference.

Myers-Briggs Type Indicator® Step II™ (Form Q) Profile Copyright 2001, 2003 by Peter B. Myers and Katharine D. Myers. All rights reserved. Myers-Briggs Type Indicator, Myers-Briggs, MBTI, Step I, Step II, and the MBTI logo are trademarks or registered trademarks of the MBTI Trust, Inc., in the United States and other countries. The CPP logo is a registered trademark of CPP, Inc.

Your Step II™ Results

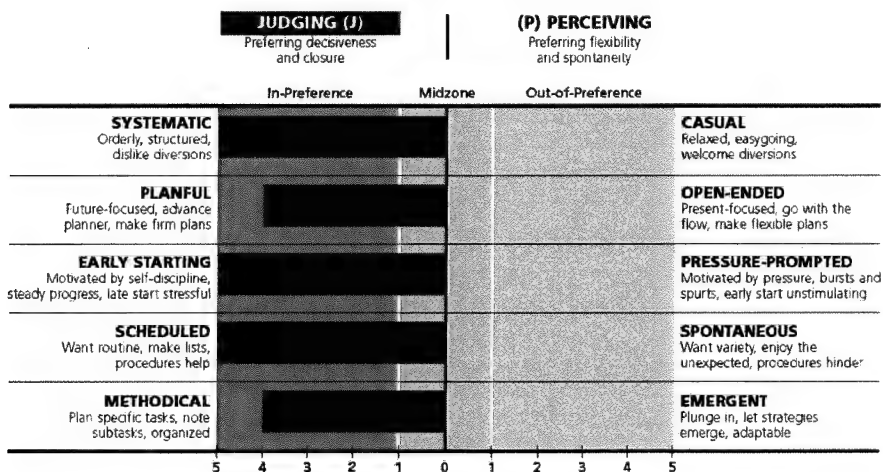
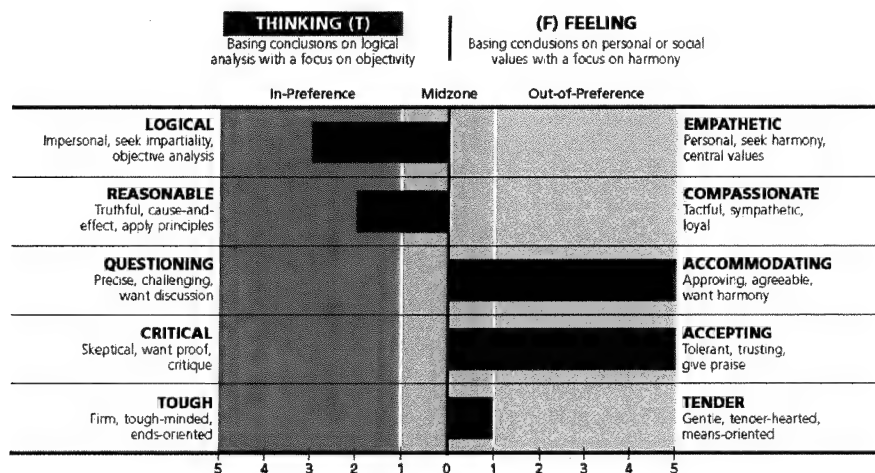
The graphs that follow show how you express five different facets of each MBTI dichotomy. Your results indicate how you may be similar to and different from other people of your personality type. The longer the bar, the clearer your preference is for that pole of the facet. Scores of 2–5 that are on the same side as your overall preference indicate in-preference results. Scores of 2–5 on the opposite side of your preference indicate out-of-preference results. Scores of 0 and 1 are in the midzone and often mean a situational or muted use of either pole.



MBTI® STEP II™ PROFILE

3

ISTJ—MINERVINO LABRADOR JR.



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Interpreter's Summary

PREFERENCE CLARITY INDEXES FOR REPORTED TYPE: ISTJ

Introversion: Moderate (6)

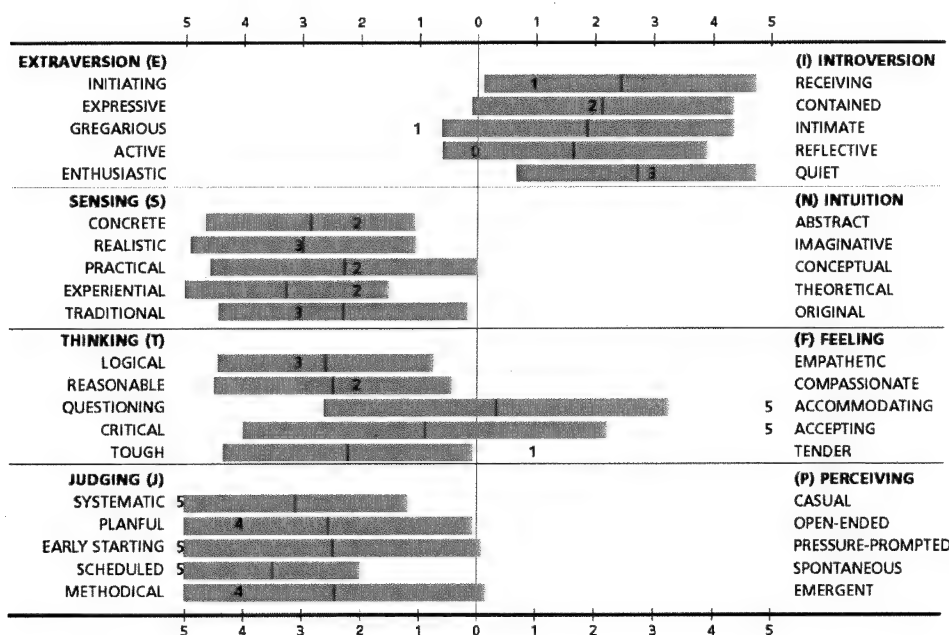
Sensing: Moderate (12)

Thinking: Slight (5)

Judging: Very Clear (27)

FACET SCORES AND THE AVERAGE RANGE OF SCORES FOR OTHER ISTJs

The bars on the graphs below show the average range of scores that occurred for the ISTJs in the national sample. The bars show scores that are -1 to $+1$ standard deviation from the mean. The vertical line in each bar shows ISTJs' mean score. The bold numbers show the respondent's scores.



POLARITY INDEX: 63

The polarity index, which ranges from 0 to 100, shows the consistency of a respondent's facet scores within a profile. Most adults score between 50 and 65, although higher indexes are common. An index that is below 45 means that the respondent has many scores in or near the midzone. This may be due to mature situational use of the facet, answering the questions randomly, lack of self-knowledge, or ambivalence about use of a facet. Some such profiles may be invalid.

Number of Omitted Responses: 1



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APPENDIX 6: TKI TEST RESULTS FOR MINERVINO LABRADOR JR.

Thomas-Kilmann Conflict Mode Instrument

PROFILE AND INTERPRETIVE REPORT



Kenneth W. Thomas and Ralph H. Kilmann

Report prepared for

**MINERVINO
LABRADOR JR.**

May 18, 2011

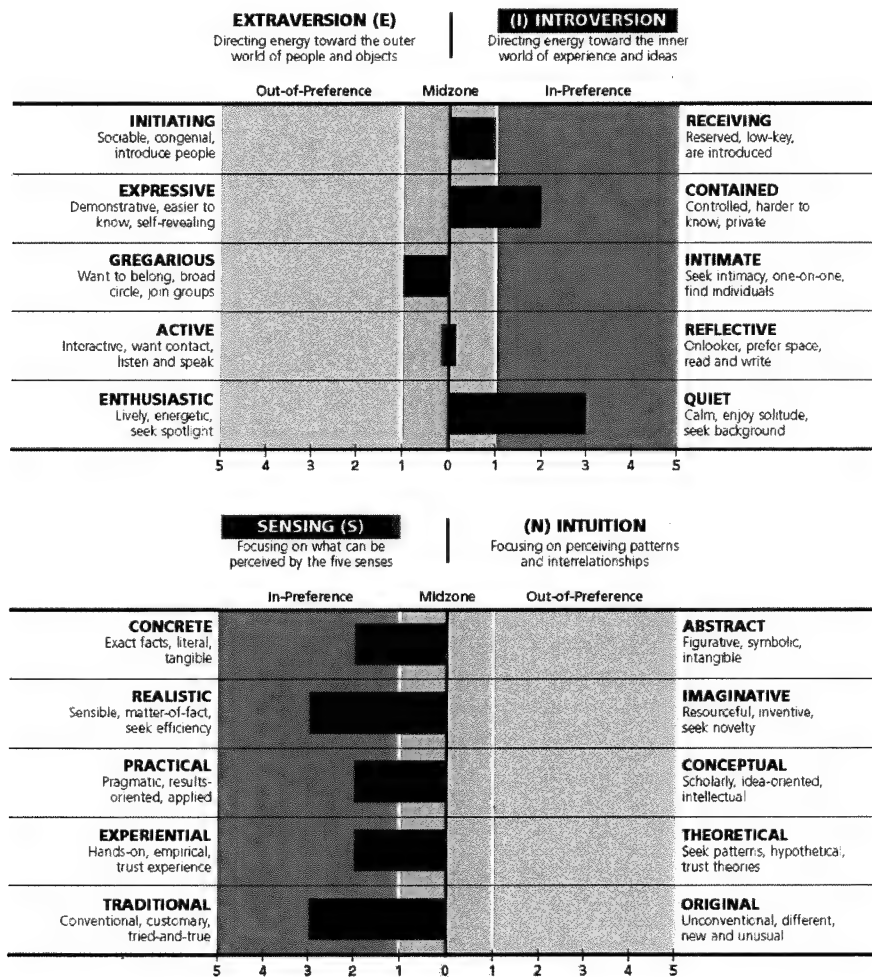


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Thomas-Kilmann Conflict Mode Instrument Profile and Interpretive Report Copyright 2001, 2007 by CPP, Inc. All rights reserved. The TKI logo and the CPP logo are trademarks or registered trademarks of CPP, Inc., in the United States and other countries.

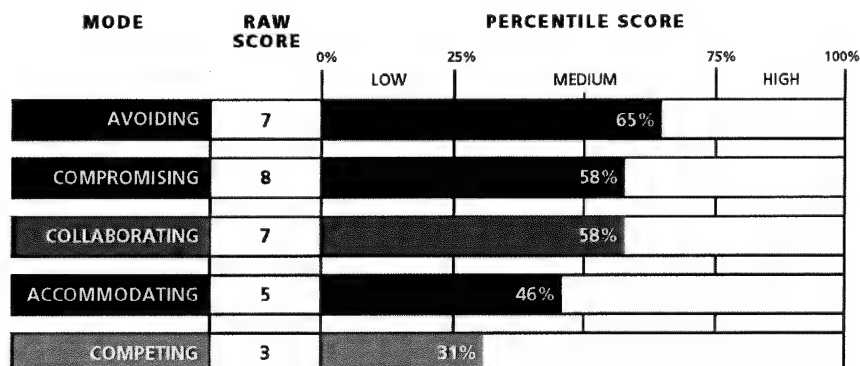
Your Step II™ Results

The graphs that follow show how you express five different facets of each MBTI dichotomy. Your results indicate how you may be similar to and different from other people of your personality type. The longer the bar, the clearer your preference is for that pole of the facet. Scores of 2–5 that are on the same side as your overall preference indicate in-preference results. Scores of 2–5 on the opposite side of your preference indicate out-of-preference results. Scores of 0 and 1 are in the midzone and often mean a situational or muted use of either pole.



Your TKI Profile

Your profile of TKI scores, shown below, indicates the repertoire of conflict-handling modes you use in the kinds of conflicts you face. Your scores are arranged in descending order by percentile, with your highest score indicating your most frequently used conflict mode.



Your raw score on each conflict-handling mode is simply the number of times you chose a TKI statement for that mode. More important are your percentile scores. These show how your raw scores compare to those of a representative sample of 8,000 employed adults who have already taken the TKI.* Your percentile scores show the percentage of people in the sample who scored the same as or lower than you on each mode.

Your profile shows that you scored highest on avoiding, where your score of 7 gave you a percentile score of 65. This means you scored higher than 65 percent of the people in the sample on avoiding. In contrast, you scored lowest on competing, where you scored higher than only 31 percent of the sample.

The vertical lines at the 25th and 75th percentiles separate the middle 50 percent of the scores on each mode from the top 25 percent and the bottom 25 percent. Scores that fall in the top 25 percent are considered high. Similarly, scores that fall in the bottom 25 percent are considered low. Scores that fall in the middle 50 percent are considered medium. Look at your scores to see where they fall within this range.

*The norm sample consisted of 4,000 women and 4,000 men, ages 20 through 70, who were employed full-time in the United States. Data were drawn from a database of 59,000 cases collected between 2002 and 2005 and were sampled to ensure representative numbers of people by organizational level and race/ethnicity.

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VITA

Minervino (Minner) Labrador, Jr., graduated from Southern Adventist University in Ooltewah, Tennessee, with a Bachelor of Arts in Theology and and Minor in Biblical Languages then attended seminary at Andrews University in Berrien Springs, Michigan, where he received his MDIV. Presently, he is expected to receive his DMIN in Redemptive Leadership from Gordon-Conwell Theological Seminary in May 2016.

Minner's parents immigrated to the United States from Cuba and he grew up in Philadelphia, Pennsylvania, where he met Evelyn, his wife of 29 years. They have two sons Minner and Mario. The eldest, Minner, is married to Samantha Grace and in April 2015, they produced Lucas Minervino Labrador thereby making Minner and Evelyn the proudest grandparents on planet earth.

Minner is the creator and founder of the Men's Ministries television series "Old Man New Man." He also was the host of a Tampa Bay, Florida, radio talk show for men and the special issues they face. He served for many years as the lead pastor of the Tampa Bay Seventh-day Adventist Church as well as the Men's Ministries Director of the Florida Conference of Seventh-day Adventists. For many years, Minner was the Carolina Conference of Seventh-day Adventists' Men's Ministry Director as well as the senior pastor of the nine-hundred-member Charlotte Sharon Seventh-day Adventist Church.

Presently, Minner is the Vice-President and Director of Ministerial, Church Ministries, Stewardship and Men's Ministries of the Southwestern Union Conference of Seventh-Day Adventists in Burleson, Texas.